NATIONAL

OUTLOOK

MARCH 1952

LAYMAN OF THE YEAR

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PACIFIC SCHOOL
OF RELIGION

CHRISTIAN EDUCATION NUMBER

The Cover

HARRY ELLWOOD PAISLEY, a layman of Philadelphia, received from the Division of Christian Education the Russell Colgate Distinguished Service Citation for 1952 as Layman of the Year.

The award is given for "outstanding contributions to the advancement of Christian education through personal leadership and influence."

Mr. Paisley's record includes: 50 years as a Sunday school superintendent, 52 as teacher of a men's Bible class, and 65 years as a member of his church's official board.

Mr. Paisley was nominated by the Pennsylvania State Council of Christian Education. An electoral college of 1,400 lay representatives of various denominations and of state and city interdenominational councils chose him over other contenders.

A MEMBER of Trinity Evangelical and Reformed Church in Philadelphia for 70 years, Mr. Paisley continues to teach the men's Bible class and to serve on the Church's official board, of which he has been president for the last 19 years.

Beyond the local church, Mr. Paisley has been a delegate to the Philadelphia Synod of the Evangelical and Reformed Church since 1941 and is a member of his denominational synod committee on student work.

Community enterprises with which he is connected or on whose boards he serves include: the Philadelphia YMCA, the Salvation Army, the Goodwill Industries of Philadelphia, the Reformed Church Home for the Aged, and the Travelers' Aid.

IN THE field of Christian higher education, Mr. Paisley has been for many years a member of the board of directors of the Christian Association at the University of Pennsylvania, chairman of the denominational committee on student work there, a member of the board of directors of Tennent College of Christian Education, and for 40 years president of the board of Ursinus College.

A staunch advocate of interdenominational cooperation, Mr. Paisley was for many years a member of the board of the Philadelphia Council of Christian Education, and its president for 12 years. He was for 16 years a member of the governing body of the International Council of Religious Education.

Educated in the public schools, Mr. Paisley started as an office boy with the Reading Railroad Company in 1884 and retired as treasurer of the company in 1938, after 54 years of service. His hobby is collecting books and Chinese and Japanese curios.

Vol. II, No. 3, March 1952

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
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Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
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General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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Editorial and Executive Offices, 297 Fourth Ave., New York 10, N. Y.
Subscription Price Two Dollars a Year

DONALD C. BOLLES, *Editor* AENID A. SANBORN, *Associate Editor*
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Published monthly, except July and August, by the National Council of the Churches of Christ in the United States of America, Publication office, 297 Fourth Ave., New York 10, N. Y. Editorial and executive offices, 297 Fourth Ave., New York 10. Reentered as second class matter January 26, 1951, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized July 3, 1918.

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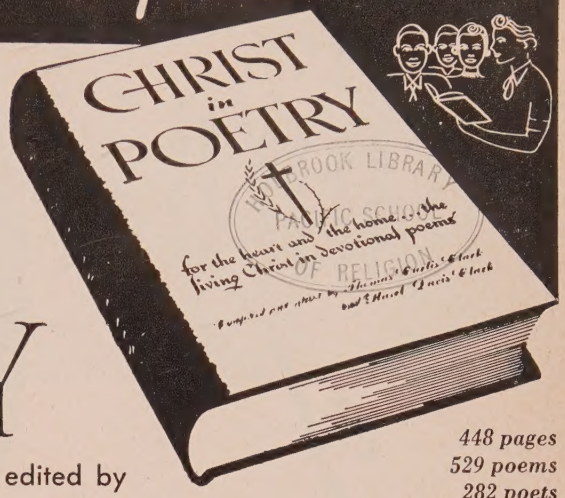

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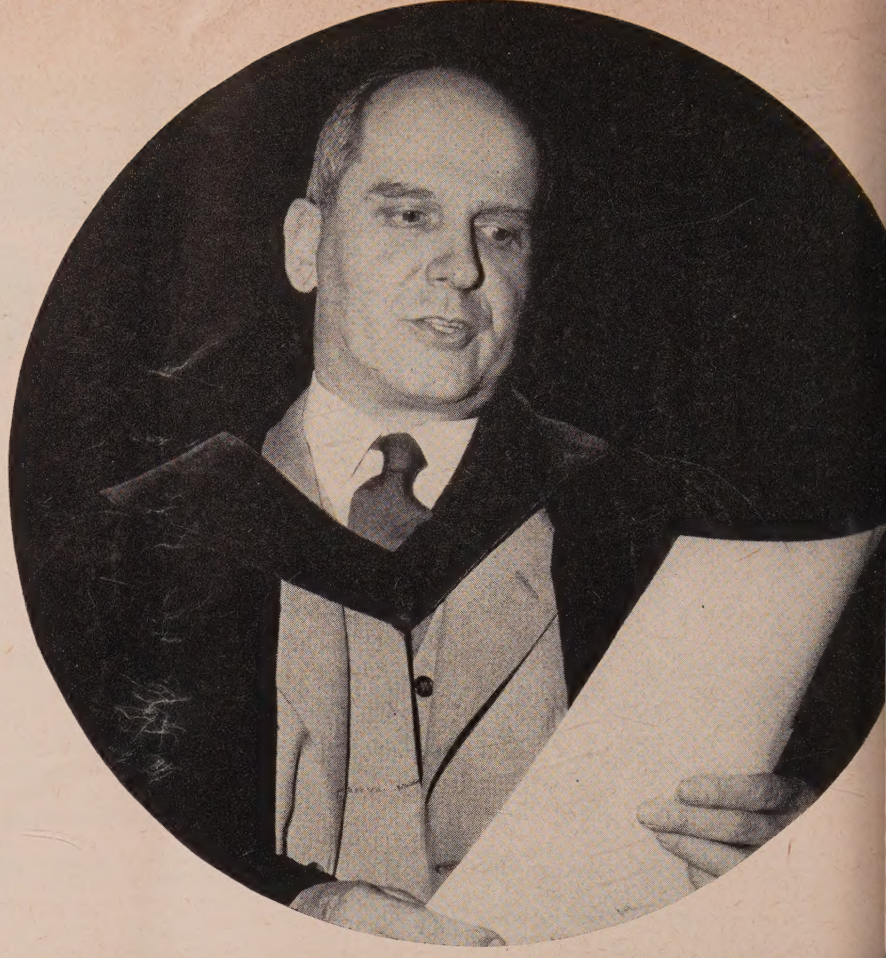


Dr. Gerald E. Knoff reads Isaiah in Revised Standard Version.

Bible Chief Theme of 1,300 Leaders at Columbus for Great Meeting of National Council's Christian Education Division

By Frances Heron

NOT since the issuance of the King James Version of 1611 has the Bible created so much discussion as it did during the week of February 10-16, when 1,300 leaders of 40 Protestant denominations gathered here to get acquainted with the forthcoming *Revised Standard Version.*

Coming from all parts of the United States and Canada, they assembled as the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. This was the first annual conference following a full year of life, the Division having absorbed the old International Council of Religious Education, the National Protestant Council on Higher Education and the Missionary Education Movement, together with four other bodies, in 1950.

Frances Heron, a writer and home page editor for the Christian Advocate, *has covered Christian education meetings for many years.*

The event about which all the 16 interest sections as well as the closing business session revolved was the completion of the *Revised Standard Version,* with publication scheduled for September 30. A part of the Old Testament was read in public for the first time — the fortieth chapter of Isaiah. The New Testament was published in 1946. The revised version, in language clear and meaningful today, was authorized in 1929 by the International Council of Religious Education, and the work of translation by 32 scholars was begun in 1937.

How to read, how to live, and how to share this *Revised Standard Version* held the attention of the conference delegates, responsible for formulating plans for lesson materials for 27,000,000 Sunday school pupils. They studied the place of the Bible in Sunday school materials, in vacation church schools, in weekday church schools, in public education, in family life and in world missions.

"Plaster of Paris Saints"

Dr. Roy L. Smith of Chicago, publishing agent of The Methodist Church, summarized the prevailing opinion of the week in these words:

"The Bible is the least understood and the most grossly misrepresented piece of literature ever produced among men. Its flesh and blood characters have been so misrepresented that they appear to be little plaster of Paris saints or nameless devils. Now, thanks to the historian and archeologist we are beginning to catch glimpses of them as they stand revealed in modern light as actual crusaders involved in desperate struggles in behalf of a decent and righteous world. The Book of Life fortifies the souls of all those, even today, who labor under God toward these same ends."

The week's conference set in motion among others, the following activities:

Youth leaders launched a grass-roots campaign among the churches to combat the proposed Universal Military Training measure before Congress.

A year-long celebration was launched to mark the fiftieth anniversary of the founding of the Missionary Education Movement, now a part of the Division of Christian Education.

Plans were made for a national Protestant conference at Lake Geneva, Wis., next July 20-25 to outline a church pro-

future of the Church's mission pro- is a tremendous future." *Ruth Seabury*

Behind the speakers' table at the MEM anniversary dinner (left to right) Dr. Arthur H. Limouze, Miss Ruth I. Seabury, Dr. Harry S. Myers and Dr. Corliss P. Hargraves.

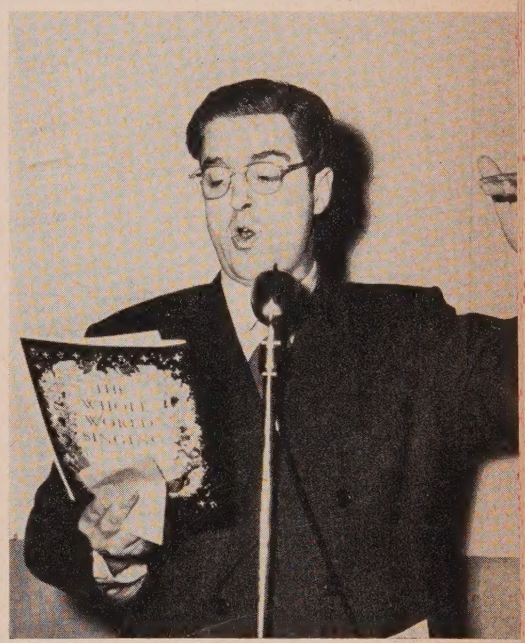
gram that will hold the interest of young married people.

Also announced were nine regional workshops for church workers interested in learning how to use audio-visual aids. These will be held during the year in Massachusetts, Pennsylvania, Georgia, Indiana, Kansas, Texas, Colorado, California and Washington. How to present the Bible through films and other audio-visual means will be the subject of study.

Bible Observance Plans

Final plans were drafted for holding on the evening of September 30, more than 3,000 community observances honoring the publication of the *Revised Standard Version of the Holy Bible.* Denominational staffs, state and city councils of churches and religious education, and laymen all are working to make the public issuance of the new revision a nationwide celebration. Mission stations in India and Africa are also to join in the observance.

Otterbein College's president, Dr. J. Gordon Howard (right) confers degree of Doctor of Humane Letters on Dr. Luther Weigle in recognition of his work on the Revised Version.



Song leader Larry Eisenberg of Nashville, Tennessee, in action at Columbus meeting.

Luther A. Weigle Honored

The week saw honors conferred upon several members of the conference.

At the opening session, Dr. Luther A. Weigle of New Haven, Conn., chairman of the 32 Bible scholars who prepared the new revision, received the honorary degree of Doctor of Humane Letters from Otterbein College.

Alumni of Yale Divinity School, from which Dr. Weigle retired as dean three years ago, announced their establishment of the "Luther A. Weigle Fund in Christian Education."

(*Continued on page* 6)

Dr. Roy G. Ross, associate general secretary of the National Council of Churches, and Mrs. Ross, at the Columbus meeting.

Roy G. Ross Cited

Otterbein College also bestowed an honorary degree — Doctor of Divinity — upon Dr. Roy G. Ross of New York City, for his 16 years' leadership of interdenominational Christian education. From 1936 to 1950 he was general secretary of the International Council of Religious Education and since then he has been executive secretary of the Division of Christian Education.

He is now retiring from that position to give full time to duties as associate general secretary of the National Council of Churches at the New York office.

A citation of appreciation for his service was presented to him at a fellowship luncheon on February 14.

He was also a guest at the Friday evening (February 15) dinner launching the Missionary Education Movement celebration.

At that dinner the benediction was given by Dr. Harry S. Myers of Hillsdale, Michigan, long executive secretary of the United Stewardship Council, the only one present who had a part in the organization of the Missionary Education Movement at Silver Bay, N. Y., in 1902. A recorded message from 84-year-old Dr. T. H. P. Sailer, dean of mission study in North America, was read at the dinner while the audience watched pictures of him projected on a screen.

Colgate Winner

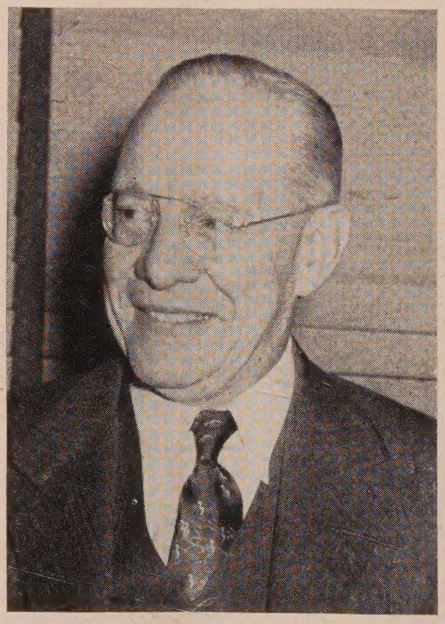
Sharing honors with Dr. Ross at the Thursday luncheon was an 87-year-old retired railroad treasurer, Harry Ellwood Paisley, of Philadelphia. As the 1952 winner of the Russell Colgate Distinguished Service Citation, he was Protestantism's layman of the year. His record includes 50 years as Sunday school superintendent, 53 years as teacher of a men's Bible class, and 65 years as official board member — all in the Trinity Evangelical and Reformed Church of Philadelphia.

Dr. Shaver Recognized

Dr. Erwin L. Shaver, national director of weekday church schools, received a citation from the Weekday Religious Education Section for his 10 years as staff adviser to the section. Along with the certificate went a portable typewriter. At the same time silver certificates were awarded to 38 weekday church school systems of the United States that have been in existence 25 years or more. The Toledo, Ohio, system, was the oldest represented. Rev. H. Coleman Lamb, director of religious education for the Toledo Council of Churches, accepted the certificate.

Dr. Bowen Retiring

Members of the Commission on General Christian Education of the Division paid honor to two of their number. Their vice chairman, Dr. C. A. Bowen,



Dr. Paul Calvin Payne, Chairman of the Division of Christian Education and a vice-president of the National Council.

will retire soon as executive editor of the editorial division of The Methodist Church. A fellow editor-in-chief, Dr. Glenn McRae of the Disciples of Christ, delivered a eulogy which combined humor with deep appreciation for Dr. Bowen's distinguished services extending over a quarter-century.

With appreciation for his six years' service as director of leadership education and church school administration of the Division, the Commission started Rev. Lee J. Gable on his way as professor of Christian education at the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa. Members of Mr. Gable's committees and sections contributed a generous sum of money with instructions for him to use it for some "permanent" purchase.

Miss Venable Introduced

A new addition to the staff of the Division of Christian Education was introduced during the week. On Febru-

Rev. H. Coleman Lamb (left) receives for Toledo council silver certificate for oldest weekday church school system represented.

Group of editors at Columbus, with responsibility for educational materials for children, young people and adults.

Frank P. Fidler, of United Church, gives Canadian nickel as symbol of American-Canadian cooperation in family life work.

ry 1 Miss Mary E. Venable became ssociate director of children's work, with esponsibility for vacation church schools. he takes the place of Miss Ruth Eliza- eth Murphy, who resigned last year.

Two authors of new books were in the imelight. Miss Rowena Ferguson, youth ditor of The Methodist Church, was

Irs. Armilda B. Keiser autographs her ook "Here's How and When." Nina Millen left) and Florence Stansbury look on.

ioneer costumes and kerosene lamps carry the theme of the dinner. The "pioneers" Indiana weekday church school teachers.

t the MEM dinner, Dr. T. H. P. Sailer's icture was thrown on the screen while recorded message from him was read.

autographing copies of "Teenagers—Their Days and Ways." Mrs. Armilda B. Keiser's "Here's How and When," an activities book for children's leaders, was breaking sales records in the publishers' exhibit.

Bible in Sunday School

The use of the Bible in teaching called forth many comments, suggestions and plans.

Dr. Ralph D. Heim, professor of Christian education and English Bible at the Lutheran Theological Seminary in Gettysburg, Pa., reported that research by his students revealed that "many people do not know the Bible, many do not comprehend it, and many are in error as to its teachings." The main idea the average reader gets out of the Bible, he said, is "Johnny, be good."

Too Many Bible Verses?

The fact that the story of Noah and the flood loomed high in lessons for pre-school children caused Dr. Heim to plead for more suitable lesson materials for particular age groups. His counting of as many as 2,390 different passages of Scripture in printed Sunday school materials led him to observe, "If we were to use one of those each Sunday, a man would require fifty years to consider all of those materials even once. We might do better if we were to use one-tenth as many passages and use them well."

Parents Must Teach, Too

Dr. Gerald E. Knoff of Chicago, associate executive secretary of the Division of Christian Education also made a plea for "greater emphasis upon the teaching ministry of the church, without which the spiritual and social action ministry is certain to wither and fade away."

The much discussed religious revival in the United States isn't going to come without a greatly improved program of teaching in the churches, Dr. Knoff said. "Too many parents feel that they can turn the religious teaching of their children over to the Sunday school, and too often church leaders seem to encourage the idea. It's a job for both."

Dr. John C. Trever, head of the department of the English Bible of the Division of Christian Education, announced that churches of all denominations across the land are now lining up Bible study courses for Sunday school teachers for next fall.

"Link with Eternity"

The fear that subjecting the Bible to research robs it of vitality is groundless, Dr. Trever asserted. "The basic message of the Bible has been mixed in the crucible of human experience, shaped by the anvil of passing time and tested repeatedly in the fire of world tragedies. It has not failed at any point. The witness of history reveals the power it contains, steadily progressing toward a

Miss Elizabeth Longwell gives Dr. Erwin L. Shaver honor certificate for ten years' service to weekday religious education.

divinely inspired goal for human betterment. The Bible is man's link with eternity."

Fifty thousand churches have discovered the value of motion pictures in imparting biblical teachings and are using motion pictures regularly, William L. Rogers, executive secretary of the Religious Film Association, reported.

Bible Stories for Latin America

Boys and girls of Latin America will be reading Bible stories in Spanish because of the interest of the children's workers who were attending the conference. They made their annual section dinner a simple meal and gave the extra as a sacrificial offering to provide Sunday school lesson materials for pupils in Mexico, Cuba, Argentina, Colombia, Peru, Chile and Guatemala.

Bible in Prison

The Bible is going behind prison walls and changing lives there too. So read the statistics submitted by Rev. Richard E. Lentz, director of adult work for the Division. A three-year experiment in conducting religious courses in three California prisons has proved so successful that the Committee on Adult Work voted to extend the idea to other institutions of correction.

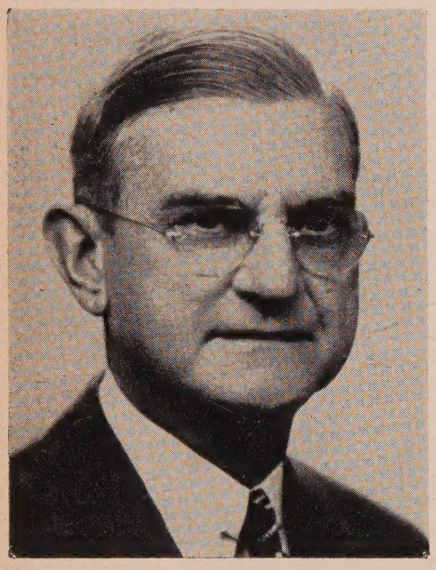
Courses offered at San Quentin, San Pedro and Chino, Calif. included "Our Times—What Has the Bible to Say?", "Prayer," "How to Meet and Master Adversities," "Jesus Christ and the Problems of Today," and a Bible study course in Spanish. Altogether 79 classes, with 2,992 student completions, were held. Instructors' grade books show a majority of A's and B's, with corresponding improvement in morale.

(*Continued on page* 26)

Against "Garrison State"

THE issue of universal military training for U. S. youth and the financial planning for the National Council's second year of growing activity received major attention from the General Board at its first meeting of 1952.

The Board's first discussion of the U.M.T. question brought 129 board members, consultants and guests to the Jan. 30 meeting in New York City—one of the largest groups to attend since the organization got under way.



CHARLES R. HOOK
He congratulated the Council.

After an hour's discussion, members voted 39 to 8 to adopt a statement acknowledging the need for "adequate defense measures" but opposing permanent U.M.T. as "a long step in the direction of a garrison state." The resolution, it was pointed out, was in line with the stand already taken by eleven of the Council's constituent denominations, and Board members were generally agreed in opposing the military training program on a permanent basis.

Most of the hour-long discussion centered on questions of how long the present international emergency might make such defense measures necessary; whether U.M.T. really provided adequate training, and whether, if U.M.T. was necessary, it could be so amended that it would not become permanent.

The resolution was introduced by Mrs. Clifford C. Cowin, of Cleveland, vice-chairman of the Division of Christian Life and Work. It originated in the Division's Department of International Justice and Goodwill.

In its final version, the statement opposed permanent universal military training both on religious and moral grounds and in terms of democratic traditions.

"It is one thing," the Board declared, "to acknowledge the necessity of drafting men for a limited period to meet a specific international emergency. It is another . . . to support the conscription of each succeeding generation of the nation's youth."

Such a step, the Board added, would be contrary to "our heritage as a free nation under God" and "a long step in the direction of a garrison state."

In another action, the Board authorized the staff of the Department of International Justice and Goodwill, when they presented the National Council's stand on U.M.T. to Congress, to add suggestions on how the U.M.T. legislation could be amended to provide for greater civilian control and to make it revocable rather than permanent.

This action was taken at the request of Dr. Arthur S. Flemming, of Delaware, O., chairman of the Division of Christian Life and Work and advisor on manpower problems to Defense Mobilizer Charles E. Wilson.

Far less controversial than U.M.T. was the question of how well the Council had done in its first year and how large a budget would be needed for 1952.

Mr. Charles R. Hook, chairman of the Armco Steel Corporation, Middletown, O., and chairman of the Council's Business and Finance Committee, in his report to the Board congratulated the Council's leadership on the "s o u n d management" that made it possible for the Council to end its first year with a $2,450 surplus of income over expenditures.

"Your first year will have been your most difficult year," Mr. Hook told the Board members, "It is an impressive fact that you have gotten through the year financially within your budget."

Gifts from individuals, corporations and foundations had totalled $959,713.

Gifts from communions and local churches had amounted to $1,223,107, and the Council's earned income had totalled $1,439,204.

Both Mr. Hook and Mr. Francis S. Harmon, of New York City, vice-chairman of the Budget Committee, commented on the importance of the multitude of "small givers," the church men and women around the country who ultimately provide the financial support of the Council's work.

Mr. Harmon provided what was undoubtedly the most amazing performance of the meeting when he recited from memory the major totals of a seven-page budget which had been gone over and approved earlier by both the Budget and the Business and Finance Committees.

The new budget, adopted unanimously by the Board, totals $6,881,704, an increase of about $1,600,000 over last year's. About half of the increase, however, Mr. Harmon explained, comes from the inclusion in the budget of departments, like Church World Service, whose 1951 bookkeeping was separate from that of the Council.

The remainder of the increase, he added, is largely for new projects which will not be undertaken unless funds are available.

FRANCIS S. HARMON
He memorized the budget.

As Mr. Harmon outlined it, the financial plans for 1952 include a basic "housekeeping" budget of $3,168,906. The budget total comes from an additional $3,712,798 which covers both self-supporting operations and also some new projects which will be undertaken as funds become available and as the projects are approved by the Board.

In other actions, the Board: urged state and federal governments to provide social welfare services and police protection for people in new defense communities; paved the way for the Central Department of Church World Service to continue in its own right if it so desires the Christian Rural Overseas Program

(*Continued on page* 9)

Publicists' Annual Meeting

How the church can take advantage of the present favorable climate for religion will be considered this year by the National Religious Publicity Council.

The two-day annual convention at Riverside Church, New York, April 3 and 4 will bring together "men and women engaged in publicity and promotional work for denominational, interdenominational and related organizations, national and international home and foreign missionary boards, church councils and local churches."

A panel discussion on "What the Magazine Editor Wishes He Could Get from the Church" will be led by Dr. Clarence Hall, editor of the *Christian Herald*. Among the magazines represented will be *Woman's Home Companion, Ladies' Home Journal, Reader's Digest, Collier's* and *The Survey*.

The dinner speaker will be Robert Shayon, radio and TV critic for the *Saturday Review of Literature*, and for ten years an executive producer for the Columbia Broadcasting System.

The morning of April 4 will be devoted to discussing "The Place of Public Relations in the Program of the Church" or "How to Keep the Boss from Being a Bottleneck." Dr. Hermann N. Morse, general secretary of the Presbyterian Board of National Missions, will speak from the side of the church administrator. The point of view of public relations will be presented by Robert Root, associate professor and acting director of Religious Journalism at Syracuse University.

Registration is in charge of Miss Elizabeth J. Husted, the secretary, 450 Park Avenue, New York 22, N. Y.

Against "Garrison State"

(*Continued from page* 8)

(CROP) now terminated as a cooperative project; authorized the Division of Foreign Missions to oppose a bill pending in Congress for war damages to church institutions in the Philippines; and approved a report from the Committee on Emergency Services which defined the agreement between the National Council and the Y.M.C.A. on U.S.O. policies and operations.

The new handling of the CROP program is described elsewhere in this issue.

The foreign missions division's opposition to the war claims bill, the Board was told by Dr. Thoburn T. Brumbaugh, representing the division's Korea Committee, is based on both church-state separation and the bill's discrimination against Philippine institutions in favor of U.S.-related church institutions.

The resolution asking government aid to new defense communities was passed at the request of the Division of Home Missions. The Church is trying to bring its ministry to these new communities, the statement pointed out, but there is a great need for "services and facilities which governmental agencies can provide."

The Board set March 21 as the date for its next meeting, in New York City, and decided the following meeting would be held in Chicago on June 11.

UNIVERSAL MILITARY TRAINING

A statement adopted by the

National Council of the Churches of Christ in the U.S.A.

January 30, 1952

With the view to meeting the military requirements of our nation during the current period of international tension, the Congress has extended to 1955 the drafting of men for the armed forces. The period of military service has been lengthened from 21 to 24 months and the ceiling on numbers raised from 3½ to 5 million men. If events that cannot now be foreseen should make necessary the further strengthening of the nation's armed forces this end can be accomplished by Congressional action in the light of conditions then prevailing. The National Council of Churches, however much it may deplore the circumstances that have required this stepping up of our military establishment, acknowledges the need of and supports adequate defense measures.

With its position on the issue of national security thus stated, the National Council of Churches affirms its opposition to permanent universal military training. This action is in line with the views of many of our constituent communions which over a period of years have consistently opposed universal military training.* It seems clear, that the effort to establish a system of permanent universal military training will meet with widespread opposition within our churches for religious and moral reasons and to the end that our traditional democratic institutions may be preserved.

We believe it is one thing to acknowledge the necessity of drafting men for a limited period to meet a specific international emergency. It is another, and quite different thing for the churches to support the conscription of each succeeding generation of the nation's youth for a program of universal military training. It is not in accord with our heritage as a free nation under God, permanently to recruit our youth under the banners of the military. To do this would be to take a long step in the direction of a garrison state.

We are mindful of the grave responsibilities with which our Congress is confronted during these difficult days. The decision which it is required to make respecting universal military training will have far-reaching consequences for the people of other lands as well as our own. It is our earnest prayer that to each member of the House and Senate there may be vouchsafed such measure of divine wisdom as will enable the Congress to reach a decision in accord with God's will for our beloved country.

*These communions include the following: American Baptist Convention, Augustana Evangelical Lutheran Church, Church of the Brethren, Congregational-Christian Churches, Disciples of Christ, Evangelical and Reformed Church, Evangelical United Brethren Church, Friends Five Years Meeting, Friends of Philadelphia and Vicinity, Methodist Church, and Presbyterian Church in the U.S.A. In addition, the Board of Social Missions of the United Lutheran Church has taken similar action.

National Family Week

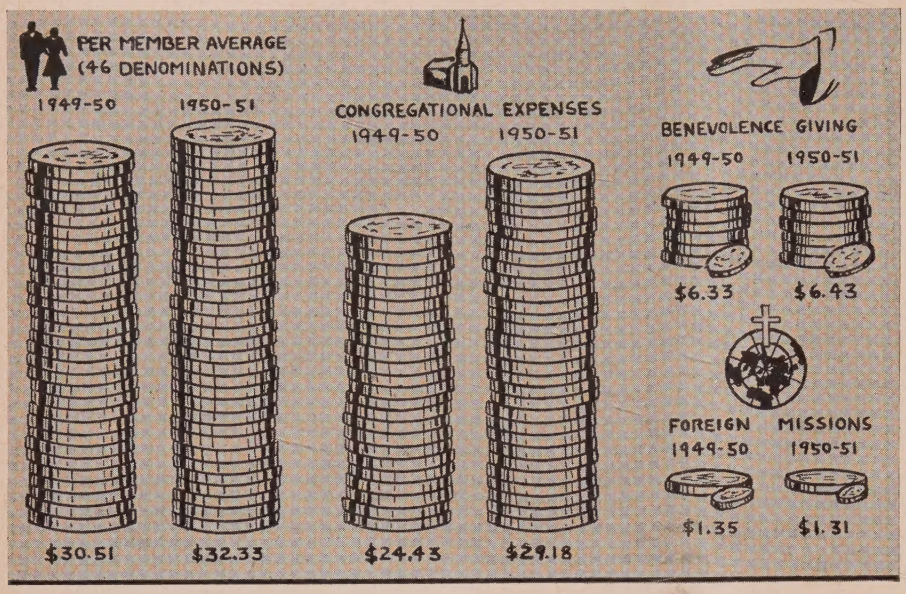
The theme for the interfaith observance of National Family Week, May 4-11, is "Brotherhood Begins at Home."

Suggestions for the observance may be obtained from Richard E. Lentz, director of the Joint Department of Family Life of the National Council of Churches, 79 E. Adams Street, Chicago 3, Ill.

Ecumenical Register Fund

Some of the dollars contributed in connection with the ecumenical register promoted by the United Church Women—10,000 of these dollars, in fact—have gone to the World Council of Churches "to carry forward the work of the Commission on the Life and Work of Women in the Church."

Church Giving Rises



By Beata Mueller

SOME 36,000,000 U. S. church members increased their annual contributions by an average of about two dollars apiece—and U. S. church giving in 46 Protestant and Eastern Orthodox communions reached an all-time high, topping the billion dollar mark for the second year in succession.

This was the report made by Rev. Thomas K. Thompson, executive director of the National Council's Joint Department of Stewardship and Benevolence.

The 46 communions listed both in this year's report and last year's showed an increase in yearly contributions from $1,099,109,855 to $1,166,437,357.

Their membership increased only from 36,017,258 to 36,073,974, but the average contribution from each church-goer went up from $30.51 to $32.33.

Increased giving, however, "has just about kept pace with the declining value of the dollar," Mr. Thompson said, adding that larger contributions now do about the same amount of work as smaller gifts did a few years ago.

A large part of the increased average contribution, he pointed out, went to pay congregational expenses—the minister's salary, costs of church heating and repairs and similar items—which increased in one year from $24.43 per member to $29.18, on the average, in 43 communions.

The average for all 46 church bodies in benevolence giving, he said, was only $6.43, a ten cent increase over $6.33 the previous year. The share of benevolence gifts that went to foreign missions, he added, had dropped four cents, from $1.35 to $1.31 per member.

A possible solution to the problem, the stewardship executive suggested, was a further increase in per member giving. He commended such examples as the Church of the Brethren, whose members increased their average annual giving nearly a fourth, from $33.66 to $41.58; the American Baptists, who increased theirs nearly 15 per cent, from $32.69 to $37.59; and the Evangelical Lutherans, who upped theirs more than 10 per cent, from $48.80 to $53.97.

Top place in per capita giving was held by the same three churches as the last year, the reports showed: the Free Methodists, with an average annual contribution of $163.76 per member; the Seventh Day Adventists, with an average of $143.11 and the Wesleyan Methodists, with an average of $114.95.

The Seventh Day Adventists also held another record: out of their average per member contribution, $120.05 went for benevolence giving, including $30.05 for foreign missions, more than 18 times the U. S. average.

In these smaller denominations, Mr. Thompson pointed out, a larger proportion of members contribute to the church, and most of them emphasize tithing.

The largest total contributions were reported by the big denominations.

The Methodist Church, with 8,935,647 members, reported a total of $244,676,674, an average per member of $27.39.

The Southern Baptist Convention, with 6,500,000 members, reported a total of $197,241,354, an average of $30.34 per member.

Presbyterian, U.S.A., totals rose for the first time above $100,000,000, with an average of $42.31 from each of 2,447,975 members totalling $103,581,737.

U. S. and Canadian church giving together have been rising steadily since 1936, Mr. Thompson said, and the combined total for 51 communions reached $1,201,762,519 from 37,206,150 members—the third year the combined giving has been over a billion dollars.

Two communions listed in the report for the first time—the Ukrainian Orthodox Church of America and the Church of England in Canada—brought the reported total to $1,207,898,308 from 37,656,150 members of 53 communions.

The Church of England in Canada reported $6,129,498, an average of $13.62 from each of 450,000 members. The other five Canadian churches reported that total giving had increased from $32,977,082 to $35,325,163, membership from 1,118,088 to 1,132,176, and per capita giving from $29.49 to $34.18.

The Joint Department of Stewardship and Benevolence, formerly the United Stewardship Council, has been keeping figures on church giving since 1920. Figures for most churches in this year's report cover the calendar year 1950 or a fiscal year ending in 1951.

RIAL Gets Results

Increases in church attendance ranging from 15 to 40 per cent in hundreds of communities across the country are reported as a result of the RIAL campaign of 1951.

The "Religion in American Life" program seeks throughout November to emphasize the importance of religion in personal and community life and to urge everyone to attend and support the church or synagogue of his choice.

Robert W. Boggs, volunteer coordinator for the program and advertising manager of the Union Carbide and Carbon Corp., estimated that the volume of national advertising provided the churches through RIAL with the help of the Advertising Council, exceeded $4,000,000. In support of this statement he cited these facts:

75 messages were assigned to 107 television stations;

256 national network radio programs carried messages;

5,266 billboard posters and 8,000 platform posters were displayed;

90,000 car or bus cards were distributed;

1,694 newspapers carried 9,985 advertisements.

The last figure amounts to the equivalent of 2,700 pages in a standard sized newspaper.

Point Four and the Churches

Excerpts from address to the Division of Foreign Missions in Toronto

By Walter W. Van Kirk

TECHNICAL assistance to promote the wellbeing of peoples in the so-called underdeveloped areas is a new and exciting adventure in international relations. It is an adventure that offers great promise for the peace of mankind. In this hour, it is heartening to know that efforts are under way in Asia, Africa, and Latin America to insure social progress and better standards of life in larger freedom.

The churches of Christ, with the world as their parish, rejoice in this humanitarian endeavor. And well they might. Far more than half the population of the world lives in the underdeveloped areas where life expectancy is less than thirty years; the annual per capita income is less than a hundred dollars; and 48 per cent of the people are unable to read or write. How can it be expected that the kingdom of God will flourish under such conditions? The Christian community can be hardly more than a beachhead in a world where hunger, poverty, ignorance, and disease play havoc with the morale of more than half the human race.

Technical Assistance Programs

When the United Nations launched its technical assistance program and President Truman enunciated his Point Four program, designed to make the benefits of scientific advances and industrial progress of the United States available for the improvement and growth of the underdeveloped areas, the churches were quick to respond with affirmations of praise and thanksgiving. Such reaction was to be expected. The missionaries of the cross of Christ had been among the pioneers of the gospel of mutual aid. It was the missionaries who in lands afar off had proclaimed the gospel of human rights, who had carried the torch of freedom and social justice into the dark places of the earth, who had lifted the sights of the people among whom they dwelt to higher levels of hope and aspiration. For many decades the missionaries had been building schools and hospitals, combating illiteracy, and changing for the better the subhuman standards of living of those to whom they ministered. Within more recent years these evangels have included agricultural missionaries.

WALTER W. VAN KIRK

Technical assistance programs are related in many minds to the ideological struggle between the democracies and the dictatorships, the regimented and the free societies. By others, these programs are regarded as a method of containing the threatened domination of Asia and Africa by the Communists. For Christians, however, technical assistance has merits deriving from the New Testament gospel of the strong bearing the infirmities of the weak. They are concerned, therefore, lest aid to the underdeveloped areas be corrupted by considerations of military strategy.

What Should the Churches Do?

What, then, shall the churches do? How can, or should, the Christian community be related to programs of technical assistance? The answer to these questions falls into two parts: *first,* the action of the churches in relation to government; and *second,* the behavior of the churches in their own life and work.

I. *In Relation to Government*

In relation to government there are six things the churches can do:

1. *They can strive to recapture the high aims of the Point Four program envisaged by President Truman in his 1949 Inaugural Address and to maintain the high idealism embodied in the United Nations program of technical aid.* They can do this in the knowledge that the Communists are not primarily responsible for the uprising in Asia and Africa against economic bondage.

There comes a time in the history of humans when aspirations for larger living, long suppressed, become articulate and overpowering. . . . Such a time has come for the peoples of Asia and Africa. The Communists did not open the eyes of these people. The Communists did not set these people marching. It is the spirit of the living and eternal God that has engendered among these people the hope of social and economic justice. . . .

Technical assistance, however, is only a part of their total concern. . . . To be sure, these people want more bread, more rice, and more of such essentials to subsistence as clothing and shelter. But they want more than that. Much more. They want to be wanted. They don't want to be regarded as objects of pity, or as recipients of charity, or as so much clay to be molded by the political craftsmen of empire. They want to be regarded as persons equal in dignity and self-respect with all other persons.

It is the duty of the churches, therefore, to say to government that, if and when technical assistance is shifted from its original purpose of humanitarian aid to that of military strategy and cold war tactics, it is risking the goodwill and friendship of the very people for whom this program was initiated. The churches must see to it that the "bold new program" of technical assistance is not wholly laid aside in the effort to rearm the West. . . .

2. *It would vastly add to the moral effectiveness of projects of technical assistance if the churches and mission boards made available to their respective governments and, whenever possible, to the appropriate organs of the United Nations their knowledge and experience to the end that Point Four and similar programs may be, in fact, adventures in creative goodwill.* The churches should assist government in recruiting from among their members those who possess the skills and the aptitudes required for service in such endeavors. There ought to be frequent consultations on broad questions of policy.

Whatever is done by the churches or the mission boards in these and in other ways should be done without financial grants of any kind, direct or indirect,

(*Continued on page* 12)

Dr. Walter W. Van Kirk is executive of the Department of International Justice and Goodwill of the National Council of Churches.

* "Government Programs of Technical Assistance and Mission Boards," National Council, 297 Fourth Avenue, New York 10, N. Y., 10 cents.

Point Four and the Churches

(*Continued from page* 11)

from government. The Younger Churches on the field should be left free to determine for themselves what their relation is to be, financial or otherwise, to technical assistance programs. But for ourselves it seems crystal clear that our churches and our missionaries abroad should neither receive subsidies nor grants nor financial remuneration in any form from government.

3. *The churches and mission boards in the United States should be ever energetic in their support of appropriations by Congress for programs of technical assistance.* There is a growing disposition in Washington to disparage the policy of economic aid. As expenditures for military purposes mount higher and higher, the tendency will be to cut from the budget every possible item that is not directly related to the making of guns and atom bombs. It is of extreme importance, therefore, that Christians inform their government that they support and are prepared to pay in taxes whatever funds may be required to keep the Point Four program intact.

4. *Our churches and mission boards should support in every possible way the technical assistance program of the United Nations and of such specialized agencies as the Food and Agriculture Organization and the World Health Organization.* They should insist that, wherever possible, the Point Four program of the United States be related to the corresponding endeavors of these international agencies. We should do this if for no other reason than to make clear the fact that technical assistance is not a disguised form of Western imperialism.

There is not among Christians generally a sufficient knowledge of the heroic and epoch-making efforts of the UN to avert war through its creative action in the area of technical assistance. During 1951 more than 1,000 experts were sent to the far corners of the earth, and more than 1,000 persons from underdeveloped countries journeyed to the West for studies in technical centers. Agreements have been entered into between the UN and 63 governments....

5. *The success of the Point Four program will depend in large measure upon the behavior of the United States in other areas of policy.* Our nation cannot put one hand to the plow of technical assistance while with the other hand it engages in operations that are inimical to the social and political well-being of the peoples in the underdeveloped areas.

It is precisely at this point that the mission boards in the United States must be on the alert. These boards and allied agencies have spoken their minds when immigration policies have offered insult to the nationals of those countries in which their missionaries are engaged. They have been helpful in matters related to slave labor and the international traffic in narcotics. They are occupied, and necessarily so, with the policies of government related to passports, visas, and the movement of missionaries from the United States to other lands. They have been and are enthusiastic supporters of the Point Four program. It may be doubted, however, if our mission boards have been sufficiently concerned with the overall foreign policies of government. . . .

Prayer for World Refugees

(for use Sunday, March 16th
One Great Hour of Sharing)

Almighty God, whose compassions fail not and whose loving kindness reacheth unto the world's end: we ask that thy blessing may rest upon the millions of our brethren in other lands who through no fault of their own, are in dire need. Grant them the help and comfort of thy Presence, the simple gifts of food, clothing and shelter, the greater gifts of freedom and of opportunity. We thank thee for all thy goodness to us as a nation and as a people. Help us to use these blessings in the service of others. Touch our hearts that we may gladly share with those in want to the glory of thy Name, through Jesus Christ.

HENRY KNOX SHERRILL, *President*
National Council of the
Churches of Christ in the U.S.A.

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6. *Our churches everywhere must see the connection between technical assistance and land reform.* We come here to one of the most urgent needs of depressed peoples. Three-quarters of the world's entire population depend upon the land for their livelihood. In many areas small farmers, sharecroppers, tenants, and farm laborers are barely existing under systems of land tenure that deny justice and obstruct efforts toward agrarian reform. The misery and suffering endured by these dispossessed masses provide grist for the mills of the Communist propagandist.

Also, when the United Nations undertakes to promote full employment and higher standards of living, it is engaging in an operation that will slow down and may ultimately stop the tide of Communist aggression.

II. *In Relation to Churches' Life and Work*

We come now to the question of what the churches can do in their own life and work to further the aims envisaged in programs of technical assistance.

1. *Missionaries on the field can be useful in familiarizing technical assistance personnel in matters pertaining to social behavior.* Political functionaries . . . far away from home . . . are inclined to forget that what they *are* is no less important than what they do. . . .

2. *The missionaries themselves can and should spend more time living among the people of the villages, sharing in their poverty, and identifying themselves with the need, the hunger, and the sorrow of God's children everywhere.* Communists are very skillful in their strategy of infiltration. They are not content with propaganda by remote control. . . . By identifying themselves with the people of the villages, missionaries and leaders of the Younger Churches will be in a position to develop self-help programs of their own, programs that might well shape the pilot projects of government. . . .

3. *The missionaries and leaders of the Younger Churches on the field can and should be in frequent on-the-spot consultation with the officials of United States and United Nations agencies of technical assistance, making available to such officials the experience of mission-operated programs and discussing with them the basic principles of policy which affect human rights.* Technical assistance apart from human rights will hold little attraction for the peoples of the underdeveloped areas. It is here that the witness of the churches can be extremely helpful.

4. *The churches will give impetus to technical assistance if they will reshape the strategy of their world mission in accordance with the social and economic requirements of the new era upon which the masses of Asia and Africa have embarked.* Few will deny that the strategy of missions even to this day adheres too closely to the patterns fixed by the perspective of fifty or a hundred years ago. That strategy was related, in the main, to urban areas and to an institutional ministry: schools, colleges, theological seminaries, hospitals, and the like.

But conditions have changed. The pendulum of history has swung away from urban centers toward the village and the countryside. It is here where the masses live. It is here the upsurge of peoples for social justice has engendered a revolutionary fanaticism. It is here human needs are most urgent and the whisperings of the Communists are pouring in upon the ears of the dispossessed.

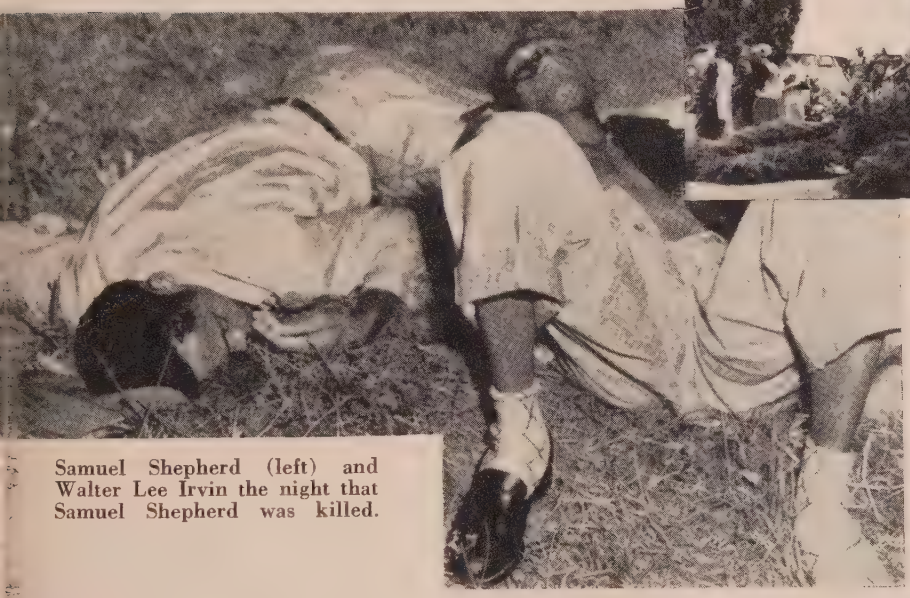
Missionary agencies cannot, of course, abandon their institutional ministry. . . . But the ministry of missions must now be expanded to include a full-scale operation on the rural front.

(*Continued on page* 22)

"...*The* MOMENT *to* DECIDE"

". . . Equal rights before the law which entitle every person to equal protection of the law without discrimination is not only the foundation of our democracy, but is demanded by the Christian concept of justice."

Message of Dr. Samuel McCrea Cavert to Attorney-General J. Howard McGrath.



Samuel Shepherd (left) and Walter Lee Irvin the night that Samuel Shepherd was killed.

OFTEN, on Sunday mornings, the organist plays softly the opening notes of the stirring hymn . . .

"Once to every man and nation
Comes the moment to decide . . ."

Surely the words of that hymn rang in the minds of the church leaders who have taken decisive action over a question that is causing them grave concern.

That is the problem of the undulating waves of violence over race relations which struck Florida and other areas last year.

A springboard for this trend was the arrest in July 1949, of three Negro youths, Samuel Shepherd, Walter Lee Irvin and Charles Greenlee in Lake County, Fla., for having allegedly raped a young white housewife near Groveland. Mob violence broke out.

What was the aftermath?

. . . In 1951, the United States Supreme Court reversed the convictions of Shepherd and Irvin on the grounds that they had not received a fair trial due to the excitement of the press and public opinion.

. . . Samuel Shepherd, handcuffed to Walter Irvin, was shot to death by a sheriff on the way to a new trial.

. . . Walter Irvin was retried and has since been convicted and sentenced to death.

. . . Harry T. Moore, a State Coordinator for the Nationl Association for the Advancement of Colored People, was killed when a bomb exploded in his home at Mims, Fla. His wife died later.

. . . From September through December there were repeated bombings or other attacks at Carver Village, a Negro housing project in Miami, on the Miami Hebrew School and congregation and the Coral Gables Jewish Center. Attacks on two Roman Catholic churches in the area, however, all but failed.

The recent Florida troubles came in the wake of the Cicero, Ill., riots in July when a Negro family tried to move into an apartment for white residents. A bombing of a Negro dentist's home in Cairo, Ill., has since taken place. In North Carolina a farmer's home was attacked. In Georgia, South Carolina, Tennessee and Texas other incidents of violence have occurred.

Perturbed by these trends, the National Council of Churches went into action.

Early in December Rt. Rev. Henry Knox Sherrill, president, wrote to Attorney-General J. Howard McGrath to ask for a full Department of Justice inquiry into the death of Samuel Shepherd.

And after the death of Harry Moore, Dr. Samuel McCrea Cavert, general secretary, wired President Truman and wrote to the Attorney-General urging an FBI investigation of "recent incidents of flagrant lawlessness in the State of Florida" and requesting that a special

(*Continued on page* 14)

New Literature Planned For the Newly Literate

An increasing emphasis on the production of reading materials for new literates was the trend indicated at the annual meeting last month of the Committee on World Literacy and Christian Literature.

DR. ALFRED MOORE

The Committee's Dr. Frank Laubach, who has initiated literacy campaigns in countries around the world, has been in India since the beginning of the year, it was reported, guiding the production of simple graded readers on Christianity, health, agriculture and home life.

Committee members also heard a report from Professor Roland Wolseley, of Syracuse University, who will begin a course in religious journalism at Hislop Christian College in India next June. The course, Professor Wolseley noted, will give training not only in journalism but also in the production of simple literature for the newly literate.

Meanwhile, other groups are taking up the basic work of literacy.

Rev. Alfred Moore, executive secretary of the committee, reporting on his recent world tour of literacy projects, told members that British missionary societies for the first time are interested in adding literacy work to their literature program.

The Liberian government, he added, has sent a Liberian minister, Rev. Byron Traub, to study literacy here at the Kennedy School of Missions.

"World Needs Christian Optimism"

THE letter from India said: "No one has caught at the heart-strings of our people and made America and India seem as close in Christian love as has Dr. Robinson."

Another letter, from Thailand, reported: "No visitor to this country has evoked the interest of our people and captured their imagination as has Dr. Robinson."

Still other letters, from lands across the world, described enthusiastic crowds that gathered to hear Dr. Robinson wherever he spoke, and told of one young couple who postponed their honeymoon to listen to the dynamic American preacher who came on a mission of Christian love and goodwill.

Dr. James H. Robinson, Harlem pastor and civic leader, recently circled the globe in a six-months tour to meet with student groups and leaders—to give them his thoughts and to hear theirs.

When he returned to this country, everyone who knew him was eager to hear what he had seen and learned during his travels. On February 18, some 600 leaders of 29 church denominations gathered in Riverside Church, New York City, to pay tribute to Dr. Robinson at a dinner in his honor, and to hear the report of his journey.

They heard him tell of a world literally seething in turmoil, a world in which "Christian optimism is needed to counteract the fear which stalks stark-naked and real" across our universe.

"There is a revolution sweeping the world," Dr. Robinson declared. "Although it is not as old as the American Revolution of 1776, it is of the same basic pattern of human desires—to be free and equal in the society of men.

"With or without our help this present revolution will achieve success in the ultimate, for its nature is akin to the will of God. As the founding fathers of our country phrased it. . . 'All men are created free and equal and are endowed with inalienable rights.' "

Dr. James H. Robinson (left), Harlem pastor and civic leader, with Honorable John Foster Dulles U. S. Ambassador-at-large.

Guests at the dinner, which was sponsored by the National Council of Churches, Morningside Community Center in Harlem and the Presbyterian U. S. A. Board of Foreign Missions and Overseas Service, heard another speaker, Hon. John Foster Dulles, point out that, "We in this country are faced with peril because we have not carried out our policy of free and equal rights either at home or abroad."

Mr. Dulles, U. S. ambassador-at-large, noted progress of the past five years which has granted political freedom to some 700,000,000 people throughout the world, but called for a changed attitude on the part of the U. S. to give these same people "equality and human dignity."

The Moment to Decide

(*Continued from page* 13)

Grand Jury be convened.

At the same time, leaders of Protestant churches and civic groups, both local and national, registered their protests.

Among these were the Peninsula Methodist Conference Committee on Christian Social Relations at Wilmington, Del.; the Council for Social Action of the Congregational Christian Churches; the YWCA National Board; and the pastors and executive committee of the Florida Baptist Association.

Representing the National Council, Dr. J. Oscar Lee, executive director of its Department of Racial and Cultural Relations, attended conferences of national civic and church organizations with Attorney-General McGrath in Washington on September 27 over the Cicero riots and on January 8 over the death of Harry Moore. The Attorney-General promised a special Federal Grand Jury for each case.

Memoranda urging action, with copies of all data, went out from the Department of Racial and Cultural Relations to the social action secretaries of all denominations and to local councils of churches.

Indications are that as the result of the many statements of protest made, church and civic groups in the affected areas are taking serious steps to get at the roots of bias in addition to eliminating the symptoms.

But only last fall the "Committee of 100," with the cooperation of the Department of Racial and Cultural Relations of the National Council of Churches and NAACP, sent a group of clergymen to Florida to see how people felt about the impending new trials of the convicted Negroes.

They found some antagonism over the whole question—a good deal of fear about expressing any opinions—and, by and large, indifference.

"Perhaps the hour of decision for all of us has come," said John H. Ives, chairman of the Department of Racial and Cultural Relations, "both as individuals and as members of the Christian church.

"Will we, too, recall the events of 1951—the murders and the bombings—with prejudice? Fear? Cold indifference? Or will we remember that we live and move and have our being in God the Father, whose redemptive love enables us to treasure all men as brothers?"

Council Personalities

Mrs. James M. Evans, director of Christian World Missions for the National Council's Department of United Church Women, is a young-looking grandmother who has been a leader in educational and religious work since she graduated from college 35 years ago.

MRS. EVANS

After receiving a bachelor of philosophy degree *summa cum laude* from the University of Chicago, she was, successively, director of religious education for the Milwaukee (Wis.) YWCA, chairman of the YWCA's Girl Reserve Committee in Chicago, and Illinois chairman of Public Affairs for the National Board of the YWCA.

From 1936-38 she served as secretary of the board of the University of Chicago Alumnae Association, and subsequently was chairman of the board of the Women's Joint Committee on Housing in Chicago.

Mrs. Evans also was secretary of the Adult Education Association of Chicago, secretary of the Lay Division of the International Council of Religious Education, and chairman of religious education for the Conference of Club Presidents and Program Chairmen of Chicago.

During 1948 she was director of adult education for the Halstead Street Institutional Church in Chicago, and in 1949 accepted her present position with the United Council of Church Women, now a department of the National Council of Churches.

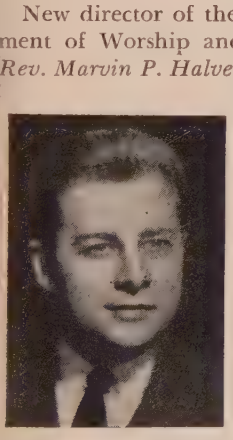
As director of Christian World Missions, Mrs. Evans is responsible for promoting interdenominational mission studies, institutes and summer conferences, and in addition is in charge of planning and promoting the annual World Day of Prayer observance.

She says: "I came into this work because I am convinced that it is closely related to solving the world's greatest needs—understanding and peace."

Born Miriam Libby in St. Louis, Mo., she was married in 1919 to James Miles Evans; they had three daughters. At the time of his death in 1948, Mr. Evans was a real estate expert in the Chicago office of the War Assets Administration.

Mrs. Evans reveals that although her hobbies used to be three—golf, music and drama—they have multiplied into five—her five grandchildren.

New director of the Council's Department of Worship and the Fine Arts is *Rev. Marvin P. Halverson,* who formerly was dean of students at Chicago Theological Seminary.



HALVERSON

Mr. Halverson believes that art and religion have a definite and meaningful relationship, and declares: "The serious artist has an apprehension of man's situation which is profound and illuminating."

Deploring "a tragic separation between art and religion during recent centuries," Mr. Halverson points out that a new and closer relationship now is evolving.

"Artists are recognizing the role of religious symbols," he relates, "and men in the church are recognizing the integrity and perception of artists."

While dean at Chicago Theological Seminary he arranged two showings of contemporary religious art which proved highly successful. They were, as far as he knows, the first such art shows to be held in a U.S. theological seminary.

Prior to his Chicago post, Mr. Halverson was from 1944-46 pastor of the Congregational Christian Church in Wilton, Conn.

A Congregational Christian minister, he holds degrees from Augustana College, Sioux Falls, S.D., and Chicago Theological Seminary. In 1942 he undertook further graduate study at Mansfield College, Oxford University, England, as part of a Ford travelling fellowship awarded him by the Chicago Theological Seminary.

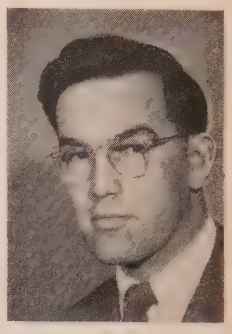
While abroad, he studied church work and ecumenical activities in Britain, France, Scandinavia and Switzerland.

Born in Hill, Minn., in 1913, he lived successively in Minnesota, California and South Dakota before enrolling in Augustana College.

Mr. Halverson lists as his main diversion outside the job, "talking with people."

He is unmarried and lives in New York City.

Rev. Ernest Lefever, new associate director of the National Council's Department of International Justice and Goodwill, is an active young man who has, in the ten years since he was ordained a minister, produced some 200 magazine articles and radio scripts and travelled twice around the world.



LEFEVER

Before joining the Council staff he was a research assistant in social ethics at Yale Divinity School, and writer for a weekly radio program, "Religion at the News Desk."

The program, a Protestant interpretation of national and world events, is written by a committee of Yale graduate students in social ethics, each of whom specializes in a specific related field, such as economics, political science or mass communication.

A minister of the Church of the Brethren, Mr. Lefever was field secretary of the World's Alliance of YMCA's from 1945-48, supervising welfare work among German prisoners of war in Europe.

While in Europe he served as correspondent from Germany for both *The Christian Century* and Religious News Service a New York news syndicate.

Born in York, Pa., 32 years ago, he attended Elizabethtown College, Elizabethtown, Pa., Yale Divinity School and Yale Graduate School.

He was a delegate to the Oslo World Christian Youth Conference in 1947, a member of the Race Relations Department of the former Federal Council of Churches and a former member of the administrative committee of the United Christian Youth Movement.

In 1948 he was a press representative at the Amsterdam Assembly of the World Council of Churches.

Mr. Lefever says that outside the job his primary interests are contemporary art, educational travel abroad, politics, photography and the study of public opinion and mass communication.

At present he is working on his Ph.D. in mass communication at Yale University, and affirms that "Protestant Churches are using pre-mass communication techniques in a mass communication era."

He is married to the former Margaret Louise Briggs, who was for two years a missionary in French North Africa. They live in New York City.

CWS Alone to Sponsor CROP

Come harvest-time, Christian farmers will once more be sharing their grain, dairy and other crops with the hungry overseas through CROP (Christian Rural Overseas Program).

But this year CROP will be under the sole sponsorship of Church World Service, rather than under the joint auspices of CWS, Lutheran World Relief and Catholic Rural Life, as in the last four years.

By mutual consent this three-way partnership is now being dissolved, the considerable balances of food and funds distributed proportionately among the partners and the way paved for the transfer to Church World Service of all the good will possible. Meetings were held in New York in February to effect the change-over, which, it is felt, will result in more economical and efficient procedures. The General Board of the National Council has given its approval to the new-old enterprise.

CWS initiated the CROP program in 1947. Shortly afterwards, Lutheran World Relief, and, in time, Catholic Rural Life, became partners in this nation-wide enterprise to obtain contributions of farm commodities for hunger-stricken people abroad.

During its five years of existence, CROP has collected some $11,000,000 worth of grains and other foods and shipped them to more than 30 countries abroad.

In announcing that CWS will now administer all CROP work as an individual operation, Dr. Wynn Fairfield, executive director, said:

> "It has definitely been decided, with the approval of the General Board of the National Council of Churches, to continue the CROP program among its constituents in the belief that, with the cooperation of councils of churches and other established channels of cooperation, it will be possible to conduct the operation by Church World Service alone on a much more economical basis than was possible on a three-fold basis and still to retain approximately the inflow of foods which CWS has received in the participating program."

He pointed out that CWS has received on the average more than two-thirds of the commodities donated during its joint operation period.

Headquarters for CROP will remain in the mid-West, and for the present at least at the old address, 308 West Washington Street, Chicago 6, Ill.

And so, again farmers will haul in more tons of the wheat, corn and beans which form the bulk of the gifts. Again thousands of volunteers will work, state by state and county by county, to collect the other things which people give—the milk, oats, lard, cereal, flour, rye, sugar and honey, the peas, canned meat, syrup, eggs, rice, cheese, vitamins, prunes, mixed foods and sugar.

Some of these products, by agreement, CROP converts into cash in order to pay necessary costs. Some farmers find it more convenient to contract for the sale of their total harvests and make a cash contribution from the proceeds.

Once more next fall and winter, *as many carloads* of supplies with the CROP-CWS insignia will cross the oceans to hungry children and grown-ups *as the Christian farmfolk of our country make possible.*

Japan International Christian University at Mitaka, as conceived by the architects.

Plan Japan University Dedication

With one of its temporary buildings a former airplane hangar, the Japanese International Christian University in Mitaka, 17 miles northwest of Tokyo, will be dedicated Tuesday, April 29, and a program of language study, research and field service will begin the next day.

Sponsored by churches of 14 Protestant denominations and endorsed by the National Council of Churches, the new Japanese university will begin its regular academic program in April, 1953. All courses will be bi-lingual, in English and Japanese. American, European and Oriental scholars will serve on the faculty.

Dr. Hachiro Yuasa, outstanding entomologist, is its president. Educated in the United States, Dr. Yuasa received his B.S. degree from Kansas State Agricultural School and his M.A. and Ph.D. degrees from the University of Illinois.

Opening of the university is an event climaxing years of work on the part of Protestants in this country and abroad, and many leading churchmen, educators and lay people are expected to attend the dedication ceremonies. Dr. Kenneth Scott Latourette, professor of missions and oriental history at Yale University, is president of the Japanese ICU Foundation, which was organized in 1949 to raise funds for the undertaking.

At present there are only three or four buildings on the 350-acre campus. Among these is University Hall, now completed after being started as an administration building for Japanese pilots, and the physical education center, in a former airplane hangar. One building will house American faculty members.

Dr. Stanley I. Stuber, executive secretary of the Japanese ICU Foundation, will sail for Japan on April 7 to attend the dedication and arrange for financing of new units of the university, which will begin with undergraduate work and become, in time, a full-fledged graduate school.

George Kelsey Goes to Drew

Dr. George D. Kelsey, associate director of field administration for the National Council of Churches, has been appointed associate professor of Christian ethics at Drew University, Madison, N. J.

He came to the Federal Council of Churches four years ago from Morehouse College, Atlanta, Ga., where he was professor of religion and philosophy from 1938 to 1945, and head of the Morehouse School of Religion from 1946 to 1948. Last year he was a visiting lecturer in social ethics at Drew.

A farewell tea was given in Dr. Kelsey's honor at the National Arts Club in New York.

Outlook

The Christian and His Daily Work

As THE OUTLOOK goes to press a national study conference on "The Christian and His Daily Work" is being held in Buffalo, N. Y., under the joint auspices of the National Council of the Churches of Christ in the U.S.A. and the Canadian Council of Churches. It is doubtful whether any gathering for any purpose in recent years has greater possibilities for Christian advance. The delegates are predominantly lay men and women, from the major professions and occupations in which Christians are engaged.

Christianity is concerned with all vocations and all occupations as areas of Christian service and opportunities for Christian witness. Unfortunately, however, the Church often fails to make this clear. It singles out certain forms of vocation—such as the ministry, missionary work and religious education—for special attention. It recruits young men and women for these posts. It describes them as "Christian vocations." No one would want to detract from the crucial importance of these channels of service but we make a great mistake and do grave spiritual harm if we create the impression that other vocations and occupations are to be governed by other and lower standards.

The true concern of the Church is with the whole of life and therefore with all the daily work of the world—not merely that part of it which is organized within ecclesiastical institutions. "The chief end of man" (in the familiar words of the Westminster Catechism) "is to glorify God"—which means that in the Christian view every aspect of our activity is to be judged by the extent to which it bears witness to the will of God for human life. All the provinces of our life are provinces of God, in which His purpose, as we see it revealed in Christ, is to be served. His sovereignty extends not only to what is done within the Church as an organization but to what is done in the entire world which He has made. To think of a few vocations as "sacred" and others as "secular" is, therefore, to betray a central truth of our Christian faith.

We may find a fruitful approach to the question of Christian vocation by going back to one of the cardinal teachings of the Reformation, commonly known as the priesthood of all believers. Martin Luther dropped a spiritual bombshell when he declared, "Let everyone who knows himself to be a Christian be assured of this, and apply it to himself, that we are all priests and that there is no difference between us." It is a superficial and erroneous impression that by these words Luther meant only that every Christian is his own priest. He was insisting also that every Christian is a priest *to others*—a servant of God by the way in which his daily life helps to interpret God to them.

When Luther is asked the question, "If all men are priests, what distinction is there between the priesthood of the laity and the priesthood of the clergy?" his answer does not point to any difference in responsibility to God. The difference is only in specific function. "A cobbler, a smith, a farmer, (he says) each has the work and function of his trade, and yet they are all alike consecrated priests and bishops, and everyone by means of his own work or function must benefit and serve every other, that in this way many kinds of work may be done for the bodily and spiritual welfare of the community, even as all the members of the body serve one another."

This clearly means that a Christian is a priest of God not merely by virtue of what he does on Sunday or in the church organization but by virtue of what he does, and how he does it, from Monday through Saturday in the factory, on the farm, in the hospital, the newspaper office, the bank, the school, the laboratory, the city hall, the law court, every place where useful work necessary to human welfare is carried on.

The priesthood of all believers, as thus affirmed by the Reformation, was not, of course, something new. It was a fresh recapturing of something as old as the Voice in Galilee, saying not to a few but to all, "Seek ye *first* the Kingdom of God."

One Great Hour of Sharing

"ONE GREAT HOUR OF SHARING," to be observed by most cooperating denominations this year for the fourth time on March 23, has become a symbol not only of the response of the Christian spirit to tragic human suffering, but more.

For many people across the country, the "One" stands also for communions working together, a thing they like. Many thousands of churches both within and outside of the National Council are calling for the posters, folders and envelopes which twenty-one denominations use in common. Within the National Council, the Department of Public Relations and the Broadcasting and Film Commission are cooperating fully to make the combined appeal a success.

Refugees shivering and under-nourished in the makeshift shelters of Korea and the borders of Palestine depend for warm clothing and supplementary food upon the response to this call. Christian workers in the East Zone of Germany whose spirits have been near fainting look for the food packages which provide not only extra strength to carry on their ministry, but new vigor of soul as the CWS symbol of the Cross over clasped hands reminds them that American churches care. The last thousands of Displaced Persons and *Volksdeutsche* who have received their priceless visas will be welcomed here by staffs made possible by the response to "One Great Hour." (One thousand more assurances are needed.) Those in West Germany for whom there were not enough visas will receive welfare services and spiritual help through gifts administered by the World Council of Churches.

The Master's words of identification with those with whom we share appear on every "One Great Hour of Sharing" envelope:

> "Inasmuch as ye have done it unto one of the least of these MY BRETHREN, ye have done it unto ME."

The Churches and U.M.T.

THE DEBATE in Congress on universal military train- is being followed with deep interest by the people of our churches. A great volume of protest against the adoption of such legislation has been forthcoming from many of the denominations related to the National Council. So, too, from representative leaders of educational, farm and labor groups. The statement of the General Board of the National Council appears on another page of the OUTLOOK. The military analyst of *The New York Times,* Hanson W. Baldwin, has condemned the proposed UMT legislation as having "little relation to military reality in the atomic age."

The churches generally recognize the need of adequate defense measures. Their opposition to a system of permanent conscription for the youth of America is not to be construed as indifference to the struggle now being waged between the Soviet bloc and the West. On the contrary, the churches are fully aware of the nature of the crisis confronting mankind. They have probed deeply into the underlying causes of the tensions by which the family of nations is divided. They do not believe those tensions can be resolved by the compulsory regimentation of each succeeding generation of American youth under the banners of the military.

On the more positive side, the churches stand for a continuation of the effort to reach a trustworthy agreement on the regulation and reduction of armaments, including atomic weapons. They would welcome a more intensive effort by the United States, within and without the United Nations, to get on with the Point Four Program and with projects of technical assistance. They would like to see the United States take the offensive on the spiritual front. To control hunger, disease, poverty, and illiteracy is to do something vastly more significant from the standpoint of an enduring world order than to place a gun in the hands of every American youth on his eighteenth birthday.

What the Nation's Press Says of the Churches

Armed Forces Christian Mission

"Western civilization is built upon spiritual intimations which recognize the worth of the individual soul. Our armed forces, in combat and out, for all their bluff exterior, have given repeated proofs of their devotion to ethical and spiritual values."

Southeast Missourian,
Cape Girardeau, Mo., Dec. 22, 1951

Work for Migrants

". . . It might come as a surprise to many Americans to know that extensive missions are going on in America, particularly in connection with migrant farm workers whose number is estimated by the division of home missions of the National Church Council at more than a million.

"Last year 'harvesters'—jeep station wagons outfitted with church and recreational equipment—carried the ministry of 23 Protestant denominations to 120,000 migrant workers, the migrant ministry covering over 200,000 miles in its attempt to follow the people who follow the crops.

"It is good to know that these missions are going on among our own people, but they probably only scratch the surface. We are so hypnotized with the illusion that all Americans are prosperous that we tend to close our eyes to the need of the poor whom we have with us always."

State,
Columbia, S. C., Jan. 27, 1952

Call to United Youth Action

"The National Council of Churches reports that new impetus is being given the beliefs of many young people across the land through what it terms a 'paint brush and hammer' religion. . . .

"Many American youth have grown to an age where they hesitate to make a decision regarding attendance at a church because they have not been brought up to feel comfortable in such surroundings. Introducing them to fellowship and to the atmosphere of a religious structure through a work project is, indeed, one means of spurring them on to more permanent and useful connections.

"In an era such as we are experiencing, more and more young Americans are asking questions that, it appears, can best be answered by the churches. They want and need what religion has to offer, and it is a big help, indeed, to introduce them in a manner that will give them a feeling that they are sharing from the outset."

Union Bulletin,
Walla Walla, Wash., Jan. 26, 1952

" 'The Call,' we believe, is living proof that today's youth is not on the ropes. It is fighting harder than ever."

Patriot Ledger,
Quincy, Mass., Jan. 26, 1952

"In Fort Atkinson, The Call is being answered jointly by the youth of five churches. Their program will include a week of inspiration, dedication and planning . . . and then a follow-through community project to be carried out by united action.

"As long as the youth of our city and of our nation turn to the church, we need have no great fear of Communism. For the church and Communism cannot exist in the same land."

Jefferson County Union,
Fort Atkinson, Wis., Jan. 25, 1952

" 'The Call' to enlist one million American Christian Youth for complete commitment to Jesus Christ in the matters of time, talent, thought and deed, is most timely. . . ."

Virginian,
Covington, Va., Jan. 12, 1952

Good Citizenship

"A long-range program for promotion of good citizenship and cultivation of a 'sense of Christian vocation in politics' is being set up by the Division of Christian Life and Work of the National Council of the Churches of Christ in the U.S.A. . . .

"While there are those who would underrate the power of the church, once the combined congregations of Protestant churches in America set out to clean house in our government, political heads, from the highest to the lowest, will be lopped off."

Columbia Basin News,
Pasco, Wash., Jan. 10, 1952

The CHURCHES WORKING TOGETHER

Publish Book on Indians

COMPREHENSIVE reference work on Maine Indians, the first of its kind, has been published by Maine Council of Churches. The k is expected to be used as a study le by the Maine legislature when it ts in 1953.

he work deals with such matters as ian population trends, housing and th, schools, tribal government, rec- ion facilities, church life, economic ditions, legal status, and delinquency, ne and moral conditions.

also contains a list of recommen- ons and "plans for the future."

he Maine Council hopes to bring nplete knowledge of Indian con- ons before the citizens of Maine."

Service to Servicemen

he San Diego (Calif.) Council of rches reports that it has put more n 3,000 servicemen and women in h with 90 local churches.

he Council supplies chaplains with cards to be filled out by servicemen, ng their church affiliation back home, r former job, and hobbies. At the om of the card is the admonition: pect an invitation."

hen the cards are returned, an in- on goes out from a local church he person's denomination to attend ices and participate in church ac- es. In addition, church members invite servicemen and women to homes for meals and fellowship.

res of letters of appreciation have been received by the council.

Demand End to Ku Klux Klan

Outlawing of the Ku Klux Klan was demanded by the North Carolina Council of Churches at its 15th annual meeting in Greensboro.

The Council termed the KKK "one of the chief perpetrators of mob rule," and expressed "deep concern" over recent outbreaks of violence against both Negro and white citizens of that state.

Delegates called upon Governor Kerr Scott to wipe out the Klan by advising local governments to pass ordinances banning hooded organizations, ordering the State Bureau of Investigation to cooperate fully with localities in unmasking and prosecuting those guilty of mob rule, and asking citizens to furnish information needed to apprehend law breakers.

Radio Series Aired

The Cleveland Council of Church Women is producing a 20-week radio series entitled "Things That Matter Most."

The program is developed as an informal chat which highlights the basic philosophy of a prominent Protestant leader regarding education, religion, politics and medicine.

The talks are designed to "help the average listener interpret the most important things in everyday living."

Detroit Reviews Progress

At the 33rd annual meeting of the Detroit Council of Churches, attended by 2,150 persons, Dr. G. Merrill Lenox, the Council's executive director, declared that the Council's program "has advanced splendidly on all fronts."

He signalled establishment of a Protestant Men's Supper Club as "the outstanding achievement of the year," and observed that the Supper Club already has established itself as "a significant institution in the religious life of Detroit."

Rt. Rev. Richard S. Emrich, bishop of the Episcopal Diocese of Michigan, was elected president of the church council.

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Attracting

The Man in the Street

NEWSPAPERS are a means of bringing Bible teaching and Christian truths into many homes where no one attends church, reads a Bible or turns to a religious program on radio or television.

How can you attract people not interested in spiritual values? How can you interest an editor in publishing columns with religious slants? How can you provide articles that will help church people and still be man-in-the-street enough to attract an uninterested reader?

These were some of the questions raised ten years ago by a group of educational and publishing executives in the International Council of Religious Education who investigated the possibilities of syndicating lesson columns for newspapers.

They found that writers must be chosen who have a popular appeal and yet have good theological background and insights.

Then it would be necessary to launch a continent-wide promotion campaign to reach all newspapers and to seek the cooperation of local ministerial and church groups for such features.

The department of religious features was started in June 1947 with Rev. Philip C. Landers as director and Mrs. Helen Cantley as assistant. Mr. Landers at that time was associate general secretary of the International Council of Religious Education.

In addition to constant mail promotion among newspapers and ministerial and church groups field promotion was started in 1948. Mrs. Cantley has called personally on editors and ministers in 337 communities in 23 states.

"The Bible Speaks," which was started in September, 1947, now has more than 2,000,000 readers in 1,700 weekly newspapers.

The Roy L. Smith Bible Lesson Column was started in January, 1948 in 25 daily newspapers. Now 78 dailies, coast to coast, with a circulation of 1,963,109, use it regularly. Its companion feature, "Sidewalk Sermons," was added in May, 1949.

The latest venture is "Prayer for Today," just started at the beginning of 1952 with 27 papers in 21 states, among them large papers like the *Washington Post* and the *Cleveland Plain-Dealer*. The brief daily prayers are written by 27 church leaders of 18 denominations named by their denominations.

The present director of National Council Religious Features is Rev. H. Leroy Brininger.

Dr. Roy L. Smith at the Columbus Meeting

RELIGION - *Top News!*

THE NATIONAL COUNCIL OF CHURCHES MAKES NEWS—REPORTS NEWS

Here is reading for an eager mind:

THE CHURCH AND ECONOMIC LIFE:

New: (1) *The Christian at His Daily Work*
By Cameron P. Hall. The layman as a Christian *and* worker—realistic—factual. 48 pp. (35c)

(2) *The Church Looks at Industrial Relations* (5c)

(3) *The Christian Conscience in Economic Life* (10c)

FOR THE SERVICE MAN:

(4) *Out of Uniform—Into What?* (10c)
By Dr. John Oliver Nelson. Personal counselling in Christian vocation.

VATICAN APPOINTMENT—RELIGIOUS LIBERTY:

(5) *Diplomatic Relations with the Vatican*

(6) *Reference Manual on U.S. Representation at the Vatican*

(7) *The Things Most Surely Believed Among Us*
A manual, 16 pp. Comparison of Protestant and Roman Catholic beliefs. (10c)

WORLD AFFAIRS:

Seven major addresses at Foreign Missions Conference in Toronto. Pamphlets, 10c each:

(8) *Government Programs of Technical Assistance and Mission Boards*
By Walter W. Van Kirk

(9) *Every Nation Under God*
By Tracey K. Jones, Jr.

(10) *The Communists Face the Same World*
By M. Richard Shaull

(11) *The Christian Mission: Its Motive and Its Task*
By Samuel Moffett

(12) *The Christian Mission: Its Motive and Its Task*
By Howard Schomer

(13) *Religious Liberty: Bulwark of Freedom*
By Richard E. Fagley

(14) *Christian Strategy in the Near East*
By Alford Carleton

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NCO 3-52

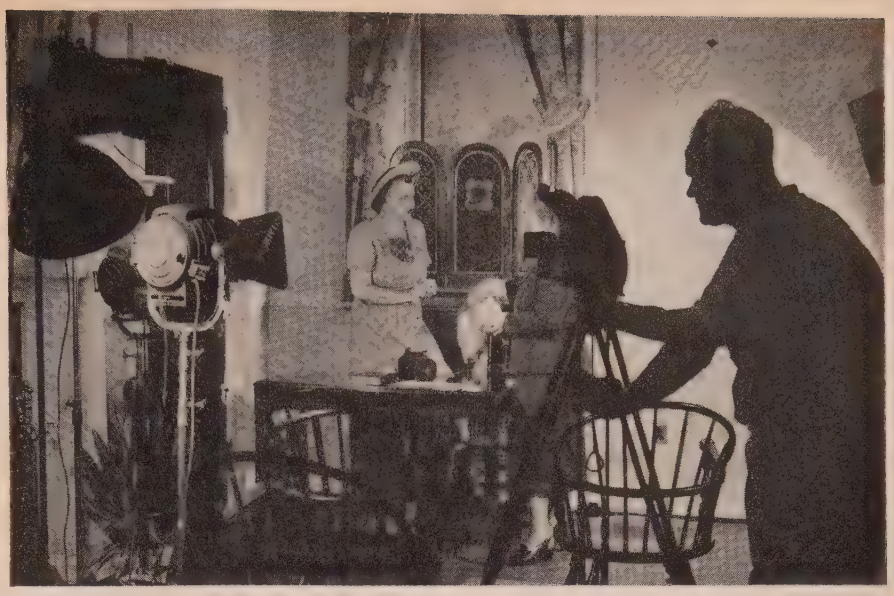
Hartford Council Turns Producer

"To Stranger as to Kin," a 20-minute ilor sound film, is the result of a mod- venture by the Greater Hartford ouncil of Churches into the field of ovie production.

Over two years ago the council was ked by the State Division of Child elfare and the Children's Service of onnecticut to help in securing more otestant foster homes. A committee as set up, representing the two organi- tions and also the Hartford Depart- ent of Public Welfare. The commit- e felt that some sort of visual aid ould be available, but movies cost oney.

Finally, with a grant from a local aritable foundation, a movie was ade, partly at the Central Baptist hurch, by a local firm under the super- ision of the committee, using local lent in the cast.

The film tells the experiences of ohnny, an eight-year-old. Johnny's other had to go to a sanitorium and is father felt he could not care for ohnny alone, so sympathetic and under- anding foster parents were found.



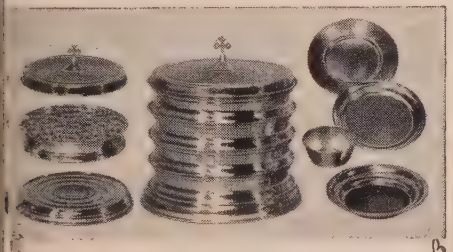
Scene from "To Stranger as to Kin"—social worker explaining about foster care plan.

"To Stranger as to Kin" will be available without charge throughout Connecticut. Outside the state, it may be rented for $6.00, through the Inter-Church Press Corporation, 17 May Street, Hartford, Conn.

In commenting upon the film, the *Hartford Courant* said:

"The premiere showing of this movie proved conclusively that a motion picture used for educational purposes can tell a story more quickly, teach more positively and provoke more profound attention than any speech. . . . The work of child welfare and placing of foster children has been immeasurably assisted by this brief but realistic film."

The director of the social service department of the Greater Hartford Council of Churches is Gilbert T. Hunter.



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"TEACH ME THY WAY"

Warner Sallman, America's leading contemporary Christian artist, has just painted a new concept of the Savior. It is a portrayal that children and teachers and friends of children love very much.

"Teach Me Thy Way" shows us the Christ of love and truth who understands the eager and simple faith of children; who taught us that men must humble themselves and become as little children to enter the Kingdom of God.

Beautiful reproductions in full color are available in a variety of sizes, on heavy linen-finish stock, framed or unframed. A wonderful gift on any occasion; for the home, school, or church!

Lovely burnished gold-bronze frames

M5713, Size 20½x24½	$10.95
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M4513, Size 12½x16	3.95
M4313, Size 9¼x11½	1.95

Also unframed prints, flat or mounted on heavy board.

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L1513 1.00	11x14	L2513 1.15
L1413 .50	8x10	L2413 .65

L1113 Miniatures 2½x3½, 50c a dozen

Warner Press PRODUCTS

ANDERSON 28, INDIANA

Yale School Announced

The Yale School of Alcohol Studies at New Haven, Conn., has been attracting Protestant ministers each summer since 1943.

Its uniqueness consists chiefly in its scientific approach. For four weeks—July 7-August 1—social workers, physicians, scientists, law enforcement officers, nurses, representatives of Alcoholics Anonymous, and clergymen will study together.

Problems arising from the manufacture, distribution, use and misuse of alcohol are dealt with in lectures, discussions, demonstrations and seminars.

Protestant ministers interested in the course may apply to the National Council's Department of Pastoral Services, 297 Fourth Avenue, New York 10, N. Y. Applications must have denominational endorsement before being forwarded to the school.

Point Four and the Churches— (*Continued from page* 12)

The time has come for missions to broaden the scope of their activities among the village and country folk of the underdeveloped areas. The need for this is seen in the fact that of the 15,000 American missionaries in the field there are only 85 technically-trained agricultural missionaries. This number must be vastly increased, and the churches and mission boards must exhibit a more imaginative daring in their plans to exalt the name of Christ among the landless peasants and farm laborers of the earth. This they cannot do until the entire Christian community embraces with greater fervor its missionary obligation. This is not to deny that millions of Christians in Western lands have constantly on their hearts and minds the world mission of the Church. In many communions missionary giving is steadily rising. This is heartening.

Disheartening is the fact that Western Christendom in its entirety does not exhibit the characteristics of a movement that is global in outreach and revolutionary in spirit and purpose. . . . By contrast with the gifts laid upon our altars for our own spiritual enrichment, the contributions forthcoming for the world mission of the Church are pitifully small. . . .

With empires toppling, with races and peoples caught in the ferment of a revolutionary dynamism of unprecedented power, with multitudes glimpsing for the first time a future of cultural equality and of social and economic justice, and with slogans of dictators and demagogues filling the ether waves, too many Christians of the West go blithely on their way building new churches, buying new pipe organs and plush-covered pews, holding fast to the fleshpots of their own ecclesiastical comforts, and appropriating for themselves the material treasures that even now should be invested in giving spiritual direction to those forces that are shaping the destiny of this and future generations.

They Want Life

For the United States and the Western nations to talk about democracy, freedom, liberty, and justice in abstract principles is to talk a language which peoples in the underdeveloped areas do not understand. What these people can understand is an irrigation system that brings water to their parched lands, making green the desolate places of their habitation. What these people can understand is a gospel translated into deeds of loving kindness, deeds that will make of their barren lands a place where is heard the song of the harvest.

The masses of Asia are not choosing among communism, democracy and socialism. They want life. They want food for themselves and their children. They want raiment and shelter. When they have these things and when they are treated as equals in human dignity and worth, they will create a civilization of their own—one that may be more rewarding than any the world has yet seen.

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Pamphlets for Your Library

The following are available from the ew York office of the National Council, 97 Fourth Avenue, New York 10, N. Y.:

tatistics of Giving—1951. By Harry S. lyers, Joint Department of Stewardship nd Benevolence, annual report from 3 denominations, in the United Statees nd Canada, of contributions from liv- ng donors, 10 cents a copy.

riendly Facts for all canvassers. By T. line Hamilton, Joint Department of tewardship and Benevolence, Contains 0-point canvassing scorecard, 2 colors, cents a copy.

ut of Uniform—Into What? By John liver Nelson, associate professor of hristian Vocation at Yale University. ersonal counselling service in Christian ocation for servicemen. 5 cents a copy, 1.75 for 100.

even major addresses on world affairs ade at the annual meeting of the Di- ision of Foreign Missions in Toronto, 0 cents each:

Every Nation Under God—Tracey K. Jones, Jr.

The Communists Face the Same World —M. Richard Shaull

The Christian Mission: Its Motive and Its Task—Samuel Moffett

The Christian Mission: Its Motive and Its Task—Howard Schomer

Religious Liberty: Bulwark of Free- dom—Richard M. Fagley

Government Program of Technical Assistance and Mission Boards—Wal- ter W. Van Kirk

Christian Strategy in the Near East— Alford Carleton

The following are available at the Chi- ago Office of the National Council, 79 ast Adams Street, Chicago 3, Ill.:

acation Church School, Poster, 10 cents *ollow Through,* flyer, with resource uggestions, 5 cents

eenagers—Their Days and Ways—De- artment of Young People's Work, man- al to help leaders understand teenagers. 7 pages, illustrated, 75 cents a copy.

ommunity Service through United hristian Youth Action—United Chris- an Youth Movement. A guide to week- nd camping, 32 pp., 30 cents a copy.

amily Week (May 4-11) flyers:

Your Church and Family Week—5 cents each, $2.75 for 100.

Family Week and You—5 cents each, $2.00 for 100.

Nolde Addresses IMC Dinner

The first of a series of annual dinner meetings interpreting current events in ecumenical church life was held by the International Missionary Council last month in St. Bartholomew's Church, New York City.

Two hundred guests, largely lay men and women, heard a discussion of the U. N. Assembly in Paris by Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, and on the problems of the churches in Latin America by Dr. John A. Mackay, president of Princeton Theological Seminary.

The dinner was initiated by the IMC's new advisory committee, a group of laymen headed by Dr. Andrew Phelps, a vice president of Westinghouse in Pittsburgh and an active Methodist layman.

PHOTO CREDITS IN THIS ISSUE

Cover and pp. 4-7, Scott Gilmore, Columbus, Ohio; p. 13, Religious News Service and Wide World Photos, New York; p. 21, Hartford *Courant*, Hartford, Conn.

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May Fellowship Theme

"Spiritual Security for Today's Families" is the theme of May Fellowship Day, which will be observed this year by churchwomen across the country on Friday, May 2, just before National Family Week.

"A strong and Christian nation can only be built by its families in your town and mine," the churchwomen were reminded in a letter from Mrs. Allen Knight Chalmers, of Newtonville, Mass., chairman of the national committee for the observance.

Program material can be obtained from the Department of Publication and Distribution, 297 Fourth Avenue, New York 10, N. Y.

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By Ronald Bridges

LOOKING *and* LISTENING

MORE FOR PEACE is the new film in the Stewardship Series jointly sponsored by three denominations (the Congregational Christian, the Presbyterian, U.S.A., and the Evangelical and Reformed) through the Broadcasting and Film Commission. Last month it was given what the trade calls a sneak preview at the Midwinter Meetings of the Congregational Christian Churches. Some 300 Congregationalists saw the film as presented by Rev. Alexander Ferguson who served as technical adviser, with Rev. S. Franklin Mack and Rev. Oscar Rumpf. The Congregationalists are a hard lot to please.

A year ago when A WONDERFUL LIFE was previewed under the same circumstances, the Congregationalists were divided, with a considerable number of them feeling it was too emotional or too sad. It is an old jest to refer to their church as "God's frozen people." They took the new picture very well indeed. If the Congregationalists can take it and like it, I have a feeling that it will do very well with the other denominations.

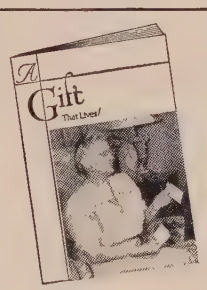
MORE FOR PEACE is the first film to be produced by Paul F. Heard, Inc. since his assuming the role of independent producer. He continues until June 1 as consultant to the Broadcasting and Film Commission and is engaged in planning both church and commercial films.

The interest in religious films is increasing sharply. While in Hollywood recently, I watched Sam Hersh on the set producing a series of Bible films in color with Don Lantz, formerly of the Division of Christian Education, as the religious adviser.

Cathedral Films is planning a very elaborate series on the life of Christ, and Fulton Oursler Associates continue in their plans for filming "The Greatest Story Ever Told" for TV and subsequent release to churches.

Oren Evans of our Hollywood office has served as the executive producer for the Presbyterian Sesquicentennial Home Missions Film, an ingenious bringing together of exciting episodes to show the Presbyterian home missions outreach since 1802.

Religious Television Workshop at Ames, Iowa, April 20-25. . . . Protestants producing programs on NBC-TV FRONTIERS OF FAITH during March and April. . . . During 1951 the Broadcasting and Film Commission produced a total of 1,058 radio and television programs, which makes us one of the largest production agencies in the country.



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From the Mailbag

May I express to you my deep grati-
e for the 1951 index as found in the
uary, 1952, issue just at hand?
. . . My thesis for a Master of The-
gy degree was 'A Filing System for
achers.' Since that time I have lec-
ed annually in two of our seminaries
the West Coast, on filing.
Hence, I am appreciative of this in-
. It is clear, sufficiently full, and well
sified in a satisfactory manner. If oth-
publications would do the same it
uld help us preachers a great deal."

W. R. Hall, Lakewood Village
Community Church,
Long Beach, Calif.

Have just finished reading the last
y of the Outlook and decided I'd
te you a 'fan letter'—the publication
terrific and I'm finding in so many
ces interest in both the Council and
magazine. Thanks!"

Dorothy Dolbey
Cincinnati, Ohio

I have looked carefully through the
TLOOK to find the directory of the
cers and addresses of the National Council but can find nothing. I would suggest that, for the convenience of us who wish to correspond, such a directory be inserted."

Rev. Ralph S. Kearns
Flint Council of Churches
Flint, Mich.

"Has the National Council Outlook no statement of attitude to Universal Military Training? I have looked in vain in its pages for any reference whatsoever to UMT. I shall be relieved to find I am mistaken, whatever the policy expressed. I can scarcely credit that an institution so extensive as the National Council of the Churches of Christ in the USA has taken no stand on a measure so far-reaching. Perhaps it feels it must be referred to its component parts, in which case a statement is still owed to the membership."

Mrs. Ray P. Tuttle
Burlington, Vermont

Note: The action of the General Board of the National Council regarding UMT is given on page 9—Editor.

"In your editorial in the Outlook of February entitled 'The Affairs of Government,' I was rather shocked by the following in parentheses: '(Some church officials also face dilemmas that break the hearts of men, and they have no right to point the finger of scorn at bureaucrats or members of Congress.)'

" . . . it seems to me that you lose your case in thus condoning irregularities in bureaucrats, if you wish to use this term which has become one of opprobrium, and the lengths to which many members of Congress have to go to be elected to office. As a class of quasi-public servants, I think ministers of the Gospel and some church officials are all too frequently put to straits to carry on. But as exemplars in the cause of truth, decency and righteousness they cannot and must not condone or place themselves in the category of those who break certain of the Ten Commandments . . . "

Elmer E. Rogers
Washington, D. C.

The sentence referred to by Mr. Rogers simply said that church officials facing ethical dilemmas (which all sensitive people face day by day) should not point the finger of scorn. In the next sentence it was clearly stated that we have common business.

Editor

For Faith and Courage . . .

Edited by
NORMAN E. NYGAARD
Revised by
ARTHUR STERLING WARD

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To poke fun at this demand would be as easy as it would be silly. For the clergyman retirement in reasonable security at 65—or later—ought to be regarded as a right and not as charity. But a distinction needs to be made between wild dreams and attainable reality. Relative security can be a realizable target. "Pennies from Heaven" will not be showered on the minister at 65, but a planned program can be arranged that will work.

Pensions and social security benefits can be expected for the minister of the future. But if and when these are available, it is not likely that every clergyman will be supplied at once with their maximum benefits. A sane program for retirement will include provision for protection and an assured income at 65. Because the Presbyterian Ministers' Fund policy is a contract, it deals in assurances and not mere hopes. It is an agreement to pay—in case of eventualities. The Endowment at 65 offers excellent advantages at a very low price. Dividends if left to accumulate will measurably increase its value. Options of cash-surrender or paid-up insurance may be selected.

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"More than a Business— an Institution"

The Word of Life— (*Continued from page 7*)

Religion in family life claimed the concern of the Pastors' Section.

Rev. William H. Vastine of Chicago, executive director of intergroup education for the National Council, led the ministers in thinking of their tasks in regard to interfaith marriages — 15 per cent of which end in divorce or separation because of religion.

The biggest help clergymen can give couples involved in interfaith marriages, Mr. Vastine said, is to point out that "inherent in the faith of Catholic, Protestant and Jew are spiritual qualities upon which each may draw to inspire great living.

Vacation School Record

More than 6,000,000 American boys and girls received Bible teaching last summer in vacation church schools — the largest enrollment in history, an appropriate record for the fiftieth anniversary of the movement, observed in 1951.

The national enrollment of 1,890,000 Protestants in released time weekday religious education now includes special classes for the blind and for the physically and mentally handicapped, Dr. Shaver reported.

Can't Separate Them

A British-born professor, Dr. Arnold S. Nash, added: "We must dismiss as unintelligible the usual distinction between 'education' and 'religious' education, for all education is religious in the sense that it assumes as a basis for thought and action alike something about the nature of man and the purpose of history. That faith is the implicit religion of the corresponding education system. Thus the religion that the American public school system teaches is that human nature and the world are improving and that if one puts one's trust in education, intelligence, and the scientific method, then sooner or later perfection will be reached. That faith is slowly but inexorably being destroyed by events and something else is bound to take its place."

Knowledge without Christian motivation for using it leads to exploitation of those who are not informed, said Dr. Raymond F. McLain, general director of the National Council's Commission on Christian Higher Education. He pointed out that conflict between science and religion is a dead issue with most college and university students.

"Today's heretics are those who question science, not those who question religious dogma," he explained.

Church and State

On the subject of church and state relations in education, Dr. Roswell P. Barnes, executive of the Division of Christian Life and Work of the National Council, had this warning: "The non-Roman churches must soon make up their minds as to whether they can appropriately request or accept tax funds for ecclesiastical institutions whether hospitals, colleges or welfare agencies."

On the application of the Bible message to human rights at home and abroad, the conference discussions ranged from southern coal miners to Korean refugees.

Changing Concept Needed

Dr. Kermit Eby, associate professor of social science, University of Chicago, said that acceptance of changing concepts of freedom and democracy is necessary to preserve human rights.

"There are people who really believe it is undemocratic to have public housing, subsidized medical care, non-segregation of races and nationalities, and cultural exchanges," Dr. Eby commented. "To oppose these rights in the name of democracy is threatening the personal integrity and social security upon which a true democracy is dependent."

In the same vein Dr. Emory Ross, executive secretary of the Africa Committee, of the Division of Foreign Missions of the National Council, said: "The greatest need of man today and that which the Christian gospel can best contribute to man is a wholeness of life in which the spiritual is influential in the whole range of human desires and actions."

Dr. Franklin D. Cogswell of New York, general director of the Joint Commission

(*Continued on page 27*)

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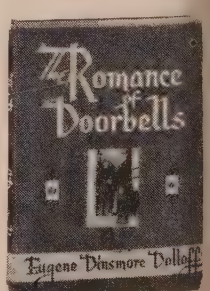

The Word of Life

(*Continued from page 26*)

n Missionary Education, told of efforts train Americans going into foreign rvice to cooperate with their fellow hristians among the younger churches.

Christianity in Korea

American G. I.'s in Korea already are lping Korean Christians rebuild simple apels and churches, according to Dr. arold E. Fey, of Chicago, managing litor of *The Christian Century*, who ld delegates of his recent two months sit to the Far East.

Dr. Ruth Isabel Seabury, of Boston, ducation secretary of the American oard of Missions of the Congregational hristian Churches, said: "We of the nited States and the church in this untry can no longer be a benevolent ncle before the world. We must make ear that we are a sincere group of umble people who recognize that we eed help, spiritual help which the hristians in the rest of the world can ve us."

Dr. Ross's Farewell

At the closing session of the Division ssembly Dr. Roy G. Ross made this ediction: "I feel sure that future istorians will commend the efforts of e last 25 years toward raising standards religious education and the attempt make the education program an inral part of the church's program. owever, I fear they may indict us for ur failure to challenge the church with educational program adequate in th scope and daring to meet the deands of the crucial era in which we e."

Arlo Ayres Brown to Serve

Dr. Ross' successor has not yet been med, but Dr. Arlo Ayres Brown of esterton, Md., former president of w Theological Seminary, was named iser to the executive staff of the Divi, pending the appointment of an ecutive secretary. Dr. Brown was for rs the chairman of the International uncil of Religious Education.

Chairman Paul Payne's Address

In a stirring summary statement Dr. ul Calvin Payne, chairman of the Diion, said: "We have been summoned is week to the high and holy task of nristian education. There is no greater ork ahead for the Christian forces of e United States and Canada. As we go rward we must remember that the fuce belongs to those who care the most. he people will respond if we set be- re them a challenge which will call th their heroic and consecrated efforts. urs is the cause of Jesus Christ and we ust not fail Him."

Next year's annual conference of the vision will be held in Cincinnati inead of Columbus as in recent years.

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BOOKS

The Psalms and Their Meaning for Today

By Samuel Terrien, Bobbs-Merrill, New York, $3.00.

This book by a professor of Old Testament at Union Theological Seminary, New York, began as a series of informal lectures to lay people, Sunday school teachers and pastors. As a result, the academic atmosphere in which specialists often work is lacking. At the same time there is no sacrifice of thoroughgoing scholarship.

The reader is swept along with Professor Terrien's glowing appreciation. The secret of the age-long vitality of the Psalms he finds in five points. The first is the unique sense of worship which animated their poets; they really placed God, not themselves, at the center of their existence. A second part of the secret was the poets' "boldness in prayer." A third was their "theological certainty." A fourth decisive quality was their awareness of "social responsibility"; they were not mere individuals but members of a closely-knit community. A fifth reason why the Psalms still survive the test of time is the aesthetic form in which the profound insights were cast.

The lack of order and arrangement in the Psalms as we know them stands in the way of a full understanding and enjoyment of them. Professor Terrien therefore rearranges them under a simplifying three-fold classification. There are (1) "Hymns of Praise," (2) "Prayers in Time of Crisis," (3) "Songs of Faith."

The expositions of the main Psalms which illustrate each of the types are often fascinating. For example, in the case of the Twenty-third, Professor Terrien discusses its imagery, point by point, with special attention to the debated question whether or not the figure of speech of the Shepherd continues through the later verses. By showing that the Hebrew which is translated "Thou preparest a table before me" may mean "Thou preparest a pasture ahead of me," he maintains the unity and homogeneity of the poem as a "Shepherd Psalm."

—Samuel McCrea Cavert

Christ in Poetry: An Anthology

Compiled and Edited by Thomas Curtis Clark and Hazel Davis Clark, Association Press, New York, $3.49.

In this selection of over 525 poems by some 280 poets, the compilers have emphasized works that tell of Christ, the close Friend, the ministering Servant, the One who took the little children into his arms and talked with bewildered people who had problems. The poems are mainly recent (since 1900), American, Protestant. But one notes earlier ones from Whittier, Tennyson, Browning. Among English Catholic poets, Francis Thompson and Alice Meynell are represented.

The poems are grouped chronologically, from the Nativity to the Resurrection. Many were published in the *Christian Century,* on whose staff Mr. Clark served for years with distinction. Mr. Clark has compiled previous anthologies widely used, including "1,000 Quotable Poems." Most of these writings are short. There is an index of titles, and one of authors. Thus everything has been done to facilitate ready use of the wide range of poems.

The chief value of this book is in arraying the witness of the poets of recent years as among the great congregation of worshippers. No matter how erudite the philosophers and the theologians, the insights of the poets enable them to speak differently, and without the poets the chorus of the worshippers would be incomplete.

Compilers cannot take the time or space to explain all inclusions and exclusions. Every reader will have his particular wonderment concerning a selection or an omission. These selections will appeal to men and women, and some should especially interest young people. The poets see and sing and save in these pages.

—Benson Y. Landis

Ecumenical Foundations

By William Richey Hogg, Harper & Brothers, New York, $5.00.

Dr. Hogg has done a magnificent piece of work and has provided an historical record of great importance. It is the indispensable volume for understanding one of the main streams of Christian unity. There is no other place where one can get so good a picture of the way in which the missionary movement has led to the present stage in the ecumenical movement.

The volume is a thorough history of cooperation in foreign missions during the last sixty years—from the Edinburgh Conference of 1910 to 1950. In the main, it is a narrative of the International Missionary Council. It is, however, much more than this. It is also one of the basic chapters in the development of the ecumenical Church.

Dr. Hogg's writing was done in connection with his work for the doctorate at Yale under the guidance of Professor Kenneth S. Latourette. His story is as authoritative as first-rate scholarship and ample resources can make it. It is also interesting and readable, in spite of its dealing with problems of organization.

—Samuel McCrea Cavert

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(*Continued from page* 28)

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By James E. L. Newbigin, Association ess, New York, $1.50.

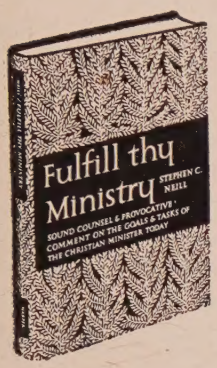
This is a personal diary which tells e story of the great experiment in ristian unity known as the Church of uth India. The author came from the urch of Scotland to become a bishop the united church that now includes re than 1,000,000 Indian Christians o were Anglicans, Methodists, Presterians and Congregationalists.

The process is still painful, the Bishop states explicitly and implicitly. His is simply a record of what he sees as he goes about, from the scenes in the Cathedral of St. George in Madras to those in the numerous villages in which most Indians live.

E. H. Johnson, of the Student Volunteer Movement for Christian Missions, says in his introduction that the Bishop is writing "about our own country" where many of the same problems exist.

Here the Bishop asks a few from a small Christian village to go away and take training so that the quality of their handicraft may be improved and have a better chance for sale; there he learns

(*Continued on page* 30)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(*Continued from page 29*)

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DON'T THINK ABOUT IT, *Carmel Myers*, Doubleday & Co., Inc., New York, N. Y. 1.50

THE SIN OF THE PROPHET, *Truman Nelson*, Little, Brown & Co., Boston, Mass. 4.00

THE CHURCH MILITANT, *Harold A. Bosley*, Harper & Bros., New York, N. Y. 2.00

GO INQUIRE OF THE LORD, *Gerald Kennedy*, Harper & Bros., New York, N. Y. 1.50

READINGS FROM WORLD RELIGIONS, *Selwyn Gurney Champion* and *Dorothy Short*, The Beacon Press, Boston, Mass. 3.75

BY THE WAY: AN AUTOBIOGRAPHY, *Francis J. McConnell*, Abingdon-Cokesbury Press, Nashville, Tenn. 3.50

A PROTESTANT MANIFESTO, *Winfred E. Garrison*, Abingdon-Cokesbury Press, Nashville, Tenn. $2.

THE COUNSELOR IN COUNSELING, *Seward Hiltner*, Abingdon-Cokesbury Press, Nashville, Tenn. 2.5

THE MARCH OF METHODISM, *Cyril J. Davey*, Philosophical Library, New York, N. Y. 3.

THOUGHTS FOR MEDITATION, *N. Gangulee*, Beacon Press, Boston, Mass. 2.2

SO YOU WANT TO SPEAK, *Mark W. Lee*, Zondervan Publishing House, Grand Rapids, Mich. 1.5

THE CHANCE OF A LIFETIME, *Billy Graham*, Zondervan Publishing House, Grand Rapids, Mich. .3

CONFUCIUS AND CHRIST, *Leo Sherley-Price*, Philosophical Library, New York, N. Y. 4.

THE CHURCH OF THE NEW TESTAMENT, *L. G. Champion*, Carey-Kingsgate Press, London, England 7/

INTERPRETING THE NEW TESTAMENT, *Archibald M. Hunter*, Westminster Press, Philadelphia, Pa. 2.5

CHRISTIAN SYMBOLISM IN A WORLD COMMUNITY, *Daniel Johnson Fleming*, Friendship Press, New York, N. Y. 3.0

ECUMENICAL FOUNDATIONS, *William Richey Hogg*, Harper & Bros., New York, N. Y. 5.0

WET SCIENCE INVADES THE SCHOOLS, *Ernest Gordon*, Evanston, Ill. 2.0

THE MODERN RIVAL OF CHRISTIAN FAITH, *Georgia Harkness*, Abingdon-Cokesbury Press, Nashville, Tenn. 2.

CHANGING THE ATTITUDE OF CHRISTIAN TOWARD JEW, *Henry Enoch Kagan*, Columbia University Press, New York, N. Y. 2.

PSYCHOLOGY, RELIGION AND HEALING, *Leslie D. Weatherhead*, Abingdon-Cokesbury Press, Nashville, Tenn. 5.0

MAN ANSWERS DEATH, *Corliss Lamont*, editor, Philosophical Library, New York, N. Y. 4.5

THE DESTINY OF NATIONS, *Anthony W. Homer*, Exposition Press, New York, N. Y. 2.0

A SEX GUIDE TO HAPPY MARRIAGE, *Edward F. Griffith*, Emerson Books, Inc., New York, N. Y. 3.0

WEAVINGS FROM MY LOOM, *Edna Thompson Wolcott*, Dorrance & Co., Philadelphia, Pa. 2.0

THE POWER OF FAITH, *Louis Binstock*, Prentice-Hall, Inc., New York, N. Y. 3.9

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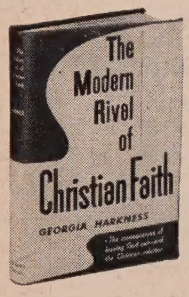

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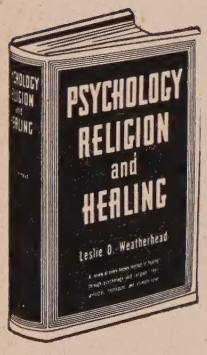

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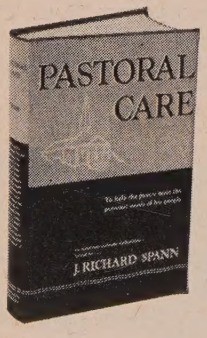

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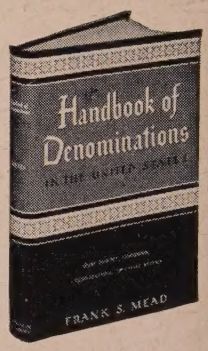

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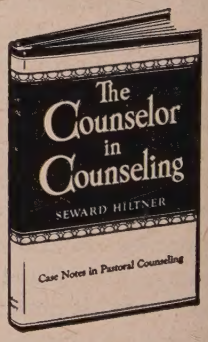

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